

Wind AND Water.

Physical Life—The Primary Department in the School of Human Progress.

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For Mind and Matter.

IN THE SHADOWS.

BY TRYPHENA C. PARDEUR.

Sunshine and shade, both hath God made;
And tinted the ales with soft amber—
The flowery fresh May, with her thousand hues gay,
And the snowy white robe for December.

Music that swells up from the dell,
And the river-brinks whispering willows,
Remind us of love, in the regions above,
O'er the surging cold waves of death's billows.

Often we feel pleasant thoughts steal
Around the heart's core like bright flashes,
And garlands of peace that bespeak sweet release,
From the pillow that o'er earth-life dashes.

Autumn hath stirred the breast of the bird,
Forgetful not summer-neats singing,
It warbles a tune, while engrossing its plumage,
For the brighter lands soon to be winging.

Souls sorrow-clad, gloomy and sad—
Still clinging to some hope, though but feeble—
With hand on the sail, would unfurl to the gales,
And cut loose from the time-binding cable.

Thinner they spread, clouds over-head—
Rejoicing and harping of gladness—
But long as we stay, for God's grace we will pray,
To be cheerful in shadowy sadness.

Washington, N. Y., December 18, 1880.

Still Another Grand Medium.

Editor Mind and Matter:

We have no matter that we wish to introduce to you and your many readers; but, however, before commencing our narration to partially, at least, introduce ourself to you and the readers of MIND AND MATTER, we will say: We have been reading your paper for over a year, it having been presented to us through the kindness of a tried and approved friend Thomas Atkinson, of Oxford, Ind., and we desire to say that it meets our highest approval. In our judgment, no paper published in the interest of Spiritualism has or does so ably set forth the corruption, villainy and hypocrisy of the various denominations termed Christian; and above and beyond this you are weeding out from among us the poisonous weeds that have so long measurably stifled the grandest movement ever inaugurated by man in or out of the body. You are also ridding our ranks of the pretended friends of the cause who are so ardently laboring to gratify the priesthood, by attaching the term Christian, in its various phases and appellations, to that of Spiritualism. And right here allow us to state, this evening, on the part of our various journals and advocates of the noblest and purest doctrines ever presented to man, simply because it is a demonstrable fact, has been one of the causes that has kept us out of public print, although we have for many years been an advocate of Spiritualism on the rostrum, and have witnessed, so far as we know, all of the various phases of manifestations through many of the most distinguished mediums. With this short introduction we will proceed to narrate a portion of the proceedings of the last seance which we were in. May the good band of spirits continue to inspire you with the light of the spirit world, until called to quit the physical temple to join them in their angel works, is our heartfelt invocation.

The medium through whom we obtained the most inspiring and sublime intelligence it has ever been our happy opportunity to receive, we will now introduce to the readers of MIND AND MATTER: Joseph Whole, of Homer, Illinois. He is not, however, an entire stranger to your columns, as he is the same sensitive named in an article you published from the esteemed friend Atkinson, in relation to a sitting when the medium resided in Indiana. The mode of receiving messages from our friends in the higher life through this medium is a dark seance, using the trumpet. By this means our friends communicated, whom we will name in their regular order, but not however with the intention of attempting to give more than a brief synopsis of what was given to us at this sitting. We here state that the circle consisted of Mrs. Whole, herself and wife, Mrs. L. H. Whitehall and the medium who sits in a high-backed chair in front of the sitters and is perfectly unconscious. As soon as the light was extinguished the talking commenced. First, Indians, who came not for the purpose of imparting intelligible information (as we could not understand a word), but to show us how quickly and perfectly the trumpet could be handled by those who understand it, and also to introduce an element of strength and harmony. Then came Scott Clarke (a colored man), one of the controls, who gave us the programme of the work arranged for the evening. He announced the name of David R. Garver (the medium's cousin and his guardian) as the first speaker; next, in order, George Boord, a soldier, and lastly, Simon Brown; remarks by himself interspersed for the benefit of two or three who wished to send messages, but were unable to use the trumpet.

We would be glad to give an accurate account of each speaker's communication, but time and space will allow only an outline, but we will aim to give the substance and meaning of the messages. Mr. Garver, after pleasant "Good evening, friends," announced his subject as follows: "When did Spiritualism begin, and what relation do mediums bear to Modern Spiritualism?" He said that Spiritualism was as old as the world itself, and that mediums are its corner-stones, and of vital importance in the development and spread of Spiritualism; and that the part taken by you in defence of mediums was hailed with great joy by the true and good spirits who were so earnestly laboring to develop man above and beyond the superstition and prejudice so zealously promul-

gated and maintained among the unthinking and credulous masses by the priesthood. He stated also that the spirit bands who were laboring for the welfare of man spiritually, were anxious and hopeful that MIND AND MATTER may find its way into every household in the land, and make its improving influence felt in behalf of such as are earnestly desiring spiritual enlightenment, inasmuch as your paper has sounded the tocsin of alarm among the ranks of the spirit enemies of Spiritualism, and will herald to the world the note of victory, the harbinger of the enemy's final defeat." He further enlarged upon the opening clause of his subject with great eloquence saying: "Spiritualism began when man first woke to a true realization of his spiritual or true existence, back into the grand old past when Mother Sun began to minister and pour her radiant light into the bosom of her daughters, inspiring them to bring forth whatsoever infinite law capacitated them for, and that man would continue to develop in the sublime divinity of Spiritualism until Mother Sun would call her children home, to sing the song of praise to the infinite cause of all causes—and man, spiritually strengthened, would be there in his individual majesty to join in the peace."

Mr. Boord next took up the trumpet and delivered a lengthy poem which he said had been composed whilst he was in the army, and which, so far as sentiment is concerned, we considered as equal to any, and it was delivered in a natural manner and in fine elocutionary style. We were so absorbed in listening that the rhyme has entirely escaped our memory, but the subject was founded on the battle of Shiloh. Next and last the programme came our old friend Simon Brown. Right here, friend Roberts, we beg your forbearance and that of your readers, whilst we, in justice to his memory, relate a brief outline of a certain portion of this good man's life. This man, unobtrusive in his benevolence, merciful in his justice, true in his friendship—this noblest work of God, an honest man. In his young days he was a minister, then an elder in the United Brethren Church. His liberalism caused the church to prefer a charge of heresy against him, which charge he met and demanded a trial, which was continued from time to time, until, becoming tired of delay and disgusted, he withdrew. He then, with a few other good men, organized a society of Progressive Friends, and was the direct means of the building of two large churches in this (Fountain) county, in which the only requirements for the privilege of speaking is good moral character, irrespective of creed. In these churches he continued to speak until called to the higher life. We had to hear but a few of those earnest and truthful discourses, until we were identified with him in the good cause. In a short time we occupied the rostrum together, and it was not long after Spiritualism was introduced until he was found among its advocates. None were more charitable to mediums or rendered them more real aid.

At the time he was taken down in his last sickness, we were in Washington City. He requested the friends to bury the body without ceremony, unless we returned before he passed out. We arrived in time to have a number of good talks, interesting and instructive. These conversations were upon various subjects; none, however, so inspiring as that of man's future. He talked of the expected change with as much calmness as though he were preparing for a journey and expected to return. "For," said he, "Whitehall, say to the people in your funeral discourse, Simon Brown no more dreaded the change called Death than he would dread to get out of his bed and walk out at that door." "I expect to be able to come back and assist you in your discourses, and have reason to believe I will be with you on the funeral occasion."

After this digression we again return to the seance. His remarks were characteristic of him in a decided degree. He began by saying: "Friend Whitehall, I am glad to have this opportunity of talking to you, inasmuch as I feel almost as natural as I used to do when in the old temple talking to you in my pastures and lots; as you know we had the most of our conversations there, knowing we would be less disturbed there than elsewhere. Many times have we met before this, since I passed out of the body; but nowhere so naturally as this; for well do I know that we will not be disturbed by questions for tests either by real sceptics or doubting Spiritualists which latter are in fact among our greatest drawbacks. Conscious am I, that you are as thoroughly satisfied that it is Simon Brown, as I am that it is Friend Whitehall whom I am permitted to talk to through this medium, and the privilege granted me by your hand." He then related many of the incidents and conversations that had occurred in our journeys here, such as we knew none except our two selves had any knowledge of, stating that these references were not made for tests, but to show they still lived in his memory, and that great was his joy to contemplate these pleasant reminiscences, and to know that these resolved and doings were living monuments that time could not efface. "I am now certain, Friend Whitehall, that I can stand (and have so done) in the same pulpit we once occupied together, and speak through the power of spirit influence with you to our old friends, and this affords me a source of joy that is almost inexpressible, when I contemplate the vast benefits accruing to man through the great boon of Spiritualism."

I am conscious that my article is growing too long, although only an outline of what was said

has been attempted. We will close by saying that this communication was written at the direct and special request of the spirit band which controls this medium, and they directed that it should be sent to MIND AND MATTER for publication, as they were anxious that the editor should know that they heartily approved of the course he was taking in the care and protection of mediums; that the true and tried friends of Spiritualism were inexpressibly happy to witness the fearless and able defence thus made in the cause that would finally extricate man from the gallant terrors of the priesthood; and though the orthodox world may sneer, and the false and pretended friends of the truth vilify and condemn you, rest at peace, assured of the approval of your own conscience, the commendation of the good, and the reward of the just will at last crown your praiseworthy efforts. Yours truly,

A. L. WHITEHALL.

Attica, Indiana.

TRUTH.

BY B. B. HILL.

Truth in its relations to the finite plane of life, and in its uses to mankind, is, as we understand it, the result of the experiences of the human soul incarnated in matter. Truth, when considered in connection with the human mind, is the highest and best thought as well as the most perfect knowledge which has been garnered up within the inner life, harvested from the fields of experience, the great school and educator of the human soul. If we admit the fact of unlimited universal progress as being a part of human destiny, Truth, as accepted and understood by us, is not a finality, is not fixed and positive, but negative in its uses to the race. It seems to be a gradating link connecting the finite with the infinite, or as a light emanating from the great parent soul, its rays falling upon us, the germs and offspring of infinite being; and according to the measure of our development and unfolding, do we perceive the light of Truth as it ever shines with the brightness of the glorious sun of the spiritual universe, guiding the soul as it threads its way onward and upward along the different planes of life.

Many souls who start on the lower rounds of the ladder of progress are consequently so enveloped in materiality that only the faintest gleams of light can reach them; while others, starting higher, can recognize more of truth, and so on up the scale until they drink deeply at the fountain of truth and bask in its redeeming light. As the soul progresses and unfolds—first being incarnated in matter and thereby acquiring an organized mentality—it goes on drinking deeper and deeper at its fountain, ever comprehending its true meaning, and this seems to be the roll of eternity. Although it has been the prevailing custom in the world's history, we should not look with scorn and contempt upon those who are required to begin to climb the heights of endless progress from the very foot of the ladder, remembering that the deeper down into the earth we lay the foundations of the castle the more enduring and perfect the structure. So we believe it is with the soul—the deeper it goes down into the darkness of human experience to build its foundation of future greatness, the more fully is it clothed with the power of wisdom and strength to ascend the heights of immortal perfection.

It is quite proper at this point to inquire what is error, or what we term evil, and what relation it bears to what we call truth; at the same time bearing in mind that what we term evil is the highest conception, for the time being, to some other individual. If we accept the proposition that the present highest light in the inner life is truth to the soul in the eternal, now we must admit that what the more unfolded soul calls error was truth to that soul at some time in the past, and is the highest light now to some other soul. Hence, it appears that there are higher and lower grades of truth presented to the mind through experience adapted to the needs and peculiar mental quality and structure of each individual. The planes or grades of truth may be illustrated by the scale of music, and are received and appropriated by the mind according to its progress and unfoldment.

We understand truth as accepted by mankind, to be the result of its experience in organized life, whether on the bass or tenor notes in the scale; and, as in music, the vibrations, tones and harmonies are endless, hence truth cannot be a finality. If the race could have accepted this view of the matter under consideration, how much bitterness, suffering and bloodshed might have been avoided in the past—how much more the world would have been advanced at present, and the glorious future so beautifully painted by bard and prophet would not be so far removed as now.

If its truth in relations to mankind is not a finality, it can have no relation to the absolute or to fixed principles; that fixed and eternal principles exist as self-evident fact, but it does not follow that truths, as accepted and understood by the children of men, are changeless principles or can be classed with the absolute; for they have nothing in common with each other. Therefore, if this ground be tenable, there can be no absolute truth; for what is demonstrated to be an absolute principle is positive, while truth, as we understand its uses to the soul, is negative. To illustrate: we cannot believe what we already know, for knowledge is positive and belief is negative. If we arrive at a conclusion after mature deliber-

ation and the best use of our faculties, the result to us is a truth, because it was the highest conception that the mind could receive as to the matter at that time.

We might, however, have supposed we had discovered an absolute fact or principle; but when to-morrow's light dawns upon us, it develops and unfolds more perfectly the picture, and we realize that yesterday we saw through a glass darkly, and thus we see the uses of truth to mankind. It takes us by the hand, as it were, and leads us on through the dark and unknown journey of life, in order that the soul may gain the requisite experience for its unfoldment while incarnated in matter; and thus will it ever be as we pass on through the period of time and the endless cycles of eternity. The hand of Truth will ever lead us nearer and nearer to the infinite, universal soul of things. We may never reach the infinite—the absolute—as that embraces all souls as well as all things, from the smallest atom to the grandest universe. "For we are parts of the stupendous whole, whose body nature is and God the soul."

As life's experiences teach us that what we regard as truth to-day takes a different garb to-morrow in some or all respects, how unwise it is for any mind to insist that it can arrive at an absolute truth or finality as to any subject or thing. We have said that what one individual or class of individuals calls error is a truth to some other soul; so the highest conception of truth in the most inferior mind is just as true to that mind, in its present condition of unfoldment, as is the loftiest thought of the seraphic soul; for what is error to the higher mind is truth to the less developed soul. Therefore, what we term evil in its relations to human unfoldment is undeveloped good. The ore from the mountain must pass through the necessary processes of refining in order to bring out the fine gold for man's use. So truth and error, so-called, are a conglomerate which awaits the sifting process of time ere it is available for the uses of the soul as it passes on through its school of experience in the material universe.

Oh, wondrous life of all that lives, ever being revealed through the light of truth; yet ever more hidden, ever advancing to view; yet ever receding from our sight; mystery of mysteries, yet reality of realities, may our lives be so moulded by the love of truth that we may be able to discern and accept it in all its various manifestations, whether we meet it in the dark valleys of life or on the more elevated planes of existence, where the scintillations of its glorious light radiate upon us from the grand centre and source of spiritual light, truth and knowledge.

Letter from Amsterdam, N. Y.

AMSTERDAM, Dec. 20, 1880.

J. M. ROBERTS:—DEAR SIR:—I send you a communication written by spirit power at our circle last evening. It was a dark circle. The medium, William Armstrong, could describe the persons as they were writing it. He said there were three young women kneeling around a drum that we had in the circle, and one of them was writing a communication. The one that wrote, calling herself Lizzie, I have every reason to believe was a cousin of mine, who died about a year or more ago. Her father is a Methodist minister, and her mother is a very devout Methodist, both now living in the western part of this state. The message is very much like my cousin Lizzie, and very interesting to me. That is a genuine spirit communication, written just as I have told you. I have not the least reason to doubt it. We have had others in an entirely different hand writing. You can do with this communication as you choose. Yours for truth.

JAMES GRISWOLD.

THE COMMUNICATION.

GOOD EVENING:—If I can hold control long enough, I will try and tell you about my spirit leaving the body. It made me feel bad myself to see my dear friends stand by me and mourn. But I am happy now. When I landed in the spirit world, I thought it very strange to see so many strangers, but I was not long in finding some of my friends gone before, and I saw my body buried, and how that dear old mother cried, and wondered if her child was gone to meet her Jesus, without much sin to account for. But how sadly mistaken she is, for I have met no Jesus yet, nor do I expect to meet him now, but I must lose control or cease to write much more at present, but I will write again. You may keep my letter a secret or give it to some unbeliever as you choose. It will do more good perhaps to have it printed in some of your papers if you can conveniently. Next time I write, I will try and tell you what spirits occupy their time in, or at least some of it. You may call me Lizzie, if you choose, for that was my name when living. Good bye. I have some friends with me now.

LIDDIE ANN BARBER,

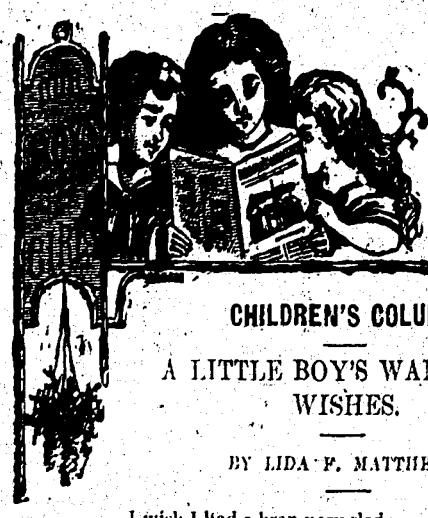
RODA G. BARBER.

If I could only communicate with my dear mother I would be so happy.

J. KING,

Controlling power.

[The original of the above communication was written on the two sides of a piece of paper four by six inches. It is written in a distinct female hand without punctuation. The names "Liddie Ann Barber and Roda G. Barber," are written by a different hand, and the name of J. King in a bold free male hand writing. Written as this communication was, by spirits independent of the medium, we regard it as a most positive demonstration of the truths of Modern Spiritualism. We are much indebted to friend Griswold for the privilege of laying the facts before our readers.—Ed.]



CHILDREN'S COLUMN.

A LITTLE BOY'S WANTS AND WISHES.

BY LIDA F. MATTHEWS.

I wish I had a bran new sled
With runners shining bright;
I hope old Santa Claus will come
And bring me one to-night.

I wish I had some red top boots,
For shoes I cannot hide;
The strings are always out of fix,
I cannot keep them tied.

I wants to go to Grandpa's,
It's nicer there by half;
He lets me ride the horses
And feed the spotted calf.

I wish I had a six horse team
As large as they can make 'em,
I'd fill it full of boys and girls
Whose father couldn't take em.

But most I wants a surely watch
With hands and tick wheels in it;
I most forgets when school time comes,
I needs one every minute.

—Children's Friend.

Edgar's New-Year.

BY HELEN ANGELL GOODWIN.

It was the last day of December. Just the right amount of snow had fallen to make excellent coasting, and all the boys in the district, except one, were enjoying the fun. Edgar Maynard was the one exception. He stood by the window watching the whizzing sleds and their noisy owners, his head leaning wearily upon his hand, his face expressive of utter discontent. None of the boys appeared to see him, but that was not so much wonder, for they had to keep their eyes about them during the swift descent, and they climbed the hill another way. Besides this, none of them knew much about Edgar. His mother had come into the place only a few weeks before, and on the night of their arrival, Edgar lost his balance, and fell down a long flight of stairs, breaking his leg, and otherwise injuring himself, so he had not once been upon the street. Indeed, this was the first time he had crossed the room without crutches.

He soon tired of watching the sport he could not share, and sat down again.

"Mother, has God forgotten us?" She looked up, smiling, though in her troubled heart she had been asking almost the same question, and answered confidently:

"No, my son. He is the Father of the fatherless, and the widow's God. He will not fail us."

"I heard you scrape the bottom of the flour-barrel yesterday."

"Yes, my son."

"The potatoes are almost gone, and so is the wood."

"Yes, Edgar; but God can help us as he did the widow and her son in the famine long ago. There was meat in her barrel, and oil in her cruse, till plenty came again. I have faith to believe that God will provide."

"You would get along better if I were not such a burden, mother; I, who had hoped to be such a help to you."

"And so you will, my boy; and so you are every day. It is your misfortune, and not your fault, that you have been an invalid so long. But cheer up. You are almost well, and I doubt not, will find work enough as soon as you are able to do it. Besides, your time has been far from wasted. You never learned so much in your life in a term at school."

"Because my mother was my teacher," answered Edgar, proudly. "I hate to see you work so, that troubles me most."

"Don't fret any more, then. I am more than glad to work for you; and God is even more willing to give us what we need, than earthly parents are to give good gifts to their children. Let us ask him for what is best for us."

Then, with bowed heads, mother and son silently prayed to be content with what the Father should see fit to send.

Again Edgar stood by the window watching the whizzing sleds. This time he smiled, for he knew now that God had not forgotten them, and was willing to wait till He should lead them out from under the cloud.

Just then, by some mismanagement, one of the sleds ran up against the fence, and being a frail one, was hopelessly broken. Edgar rapped on the window-pane. The boy came nearer, and Edgar offered him his own idle sled, Racer, for the rest of that day and the next.

"It would be too bad to lose the fun on New Year's day, and I know you will be careful of Racer, when I tell you she was given to me by my Uncle John, who never came back from sea."

The boy thanked him, and joined in the sport again, nodding and smiling to Edgar every time the Racer flew past. Edgar was happy for the rest of the day.

The next morning a troop of boys assembled in front of the school-house, and marched in a very irregular procession to Mrs. Maynard's door. When she answered their ring, every boy silently laid a package on the hall table, and then one said:

"Mrs. Maynard, we are not acquainted with Edgar, but we would like to be. He has lost the fun of coasting with us; but couldn't you bundle him up and let us draw him awhile in a sleigh? We'll be very careful indeed, and while he is gone you can open these bundles to surprise him when he gets back."

Edgar was bundled up accordingly, and I do not know who of the merry party enjoyed themselves the most, as the sleigh drawn by a double row of boys, and pushed by half a dozen more, whirled through the snowy street to the tune of "Hail Columbia."

On his return Edgar found the dinner table set, and stood staring at it without a word.

"The crust of oil and the handful of meal," said his mother. "Mrs. Brown sent the chicken, Mrs. Smith the tarts, Mrs. Plummer the new milk, and the butter, and the cheese; the rest of the packages had no names with them, but you see God has not forgotten us. He is at the bottom of it all."

A still greater surprise awaited them, however. Just as they sat down to dinner, a rap came at the door. Mrs. Maynard went to open it, Edgar heard a cry of wonder, and a fervent "Thank God!" in the voice of his Uncle John, who had almost by a miracle come back from the stormy deep, where the gallant ship, with most of her crew, went down.

"I am tired of the sea," he said, "and have money enough to make a home, which you two must share with me."

After dinner there were long stories to hear and tell, and Uncle John, who had not broken down once during the shipwreck and the misfortune that followed, cried like a child when he heard how near they came to believing God had forgotten them.

THE BUNDY CRUSADE ON MEDIUMS.

BY Z. T. GRIFFEN.

Possibly Col. Bundy and some of his friends may consider that I am going considerably out of the way in my endeavors to enlighten the Spiritualists as to the true inwardness of the controversy in Chicago, and that it is an uncalled-for attack upon his character. To place myself in a correct light, I will say that I feel that I had more to do with commencing that "little" contest perhaps, than many have given me credit for. I say this, not from any spirit of egotism or vanity, but because I was considerably duped, in the first place, that I ever consented to sign a paper requesting Messrs. Bastian and Taylor, mediums in this city, in 1878, to give a test séance. I had been assured that Mrs. A. H. Robinson's claim against Mr. Jones's estate was amicably adjusted, and I think I correctly state it when I say that no Spiritualist nor medium in Chicago, outside of the immediate parties interested in the Robinson-Bundy law suit, were aware of it. Of course, if they had known that Mr. Bastian and Mr. Taylor were to be witnesses in establishing Mr. Jones's will, and would testify against the Bundys, and that the Bundys were likely to lose many thousand dollars, and perhaps the entire control of the *R. P. Journal*, by reason of their testimony being given against said Bundys, not a single name could have been procured by Mr. Bundy. His course in this matter has led many, if not all of the active Spiritualists of Chicago to believe that he has been guilty of fraudulently concealing the will of the late S. S. Jones, thus depriving the legatees of their just rights to many thousands of dollars.

Mrs. Robinson states that Mr. Bundy rifled S. S. Jones's private drawer before his body was hardly lifeless, and that he succeeded in getting the copy of Mr. Jones's will from the desk, as well as the key to the vault where the real will was deposited; thus preventing said will from being admitted to probate. Of course I am not saying but that Mr. Bundy will deny this testimony, but the course of Col. B. has certainly been such as to warrant the conclusion that he will not hesitate to tell a falsehood when he and his family are to be the gainers largely thereby.

Then, here we have a man charged in court with a criminal offence, assailing the mediums Bastian and Taylor (witnesses against him) in his paper, and hypocritically pretending to his readers that he had no personal interest in the contest — that he was simply doing it out of pure principle! He wrote to E. V. Wilson that he means "peace," and that he will clean out all the "rotteness" in the whole concern! What made the *R. P. Journal* rotten? Who was present aiding in the foul process? and who was trying to build up a fortune upon the "rotten" thing? Col. Bundy himself admitted it was rotten. What rotteness was there in it unless Col. B. had been *particeps criminis* in it? He had married into one wing of the Jones's progeny, and when the assassin's bullet did its work he, like a ghoul, at once mingled in the fray, ransacking the dead man's desk before the "blood" was cold in Mr. Jones's veins. He was determined to save as much of the "rotteness" as possible from coming to the public, but it is bound to come out, so that the paper which gained a false prestige under so much covered-up "rotteness," will as rapidly lose it. It is really too bad that this grasping editor has been able to exercise so much influence over such people as Dr. Spinney, Hudson Tuttle, Dr. Peebles, etc., who I am firmly of the opinion, had they known the "real solid rotten" facts, they would not have mingled with him so freely, and assisted him in his conspiracy. It is not too late yet, Mr. Tuttle, to clear your soul of the filth which you have accumulated around it, in the past contest. Of course the Bundys denied that a suit was pending, and that Mrs. A. H. Robinson was making a desperate effort to obtain what she thought rightfully belonged to her. And she now claims that she will yet get possession of the paper which she fostered and assisted so long. She of course is not in favor of the *R. P. Journal*'s failing, or becoming less valuable, for if it did, how could she obtain payment of her judgment and claim? I only refer to Mrs. Robinson as a means to accomplish certain ends, and will now return to the *Journal*'s sapient and cunning chief.

On May 28, 1878, an important conference was had at Mrs. Cora L. V. Richmond's, No. 38 Ogden avenue, Chicago; in fact, it might be called a case of "bulldozing" by Col. Bundy, upon this celebrated medium, for having, on the preceding Sunday, protested against the course he and his abettors were pursuing. Mr. Bundy was represented by two talented and worthy members of the Chicago bar, who were employed regularly to defend himself and the other defendants in the Robinson suit. This fact, however, had been concealed, and was not known, I am happy to state, by any of the Spiritualists assembled.

Col. B., in a very forcible and somewhat eloquent manner, proceeded to denounce Mr. Bastian as a medium, and positively asserted that the photograph of a spirit sold by him was a fraud; that he could produce the photographer who took it, to substantiate that it was a fraud; and wildly proceeded with his usual harangue about frauds generally, which I presume the Colonel has repeated so often that it has become so stereotyped in his mind as to require ages to obliterate it. Mr. Hale being present, who was a member of the circle at which the photograph was taken, was anxious to reply to the rabid discourse of Colonel Bundy, but, at the request of the medium, held his peace, and allowed Col. B. to run the length of his well worn rope. There is no doubt, and there has never been any doubt, as to the genuineness of that manifestation, by any one who signed the certificate published in the *R. P. Journal*. Col. B., to-day, has to face a host of people in Chicago, whose conduct in reference to Mrs. Richmond he

has so often and vituperatively upbraided. I am charitable enough, however, to concede that he may be the victim of Voodooism in the course he has pursued, and that if that he can be tolerated long enough, he may reform. His treatment of H. N. T. Lewis indicated to me that he was not yet out of danger. I refer to his anxiety, in contradistinction to the Spiritualists of Chicago, to blacken Mr. Lewis's character, by going on the witness stand and swearing that Mr. L.'s moral character was bad, and which aided in crushing out of existence this true friend of the poor working people. In this case, however, Col. Bundy was attempting to clear out some other person's "rottleness."

I shall continue to express myself on the subject in hand as long as *MIND AND MATTER*'s broad column's are open to me, notwithstanding the "mutterings" here in Chicago, of legal prosecution, etc., and if at any time in the future, Col. Bundy acknowledges that he has done wrong and will abandon his present policy, I will heartily unite with him, as I would with the vilest, in promoting the cause of Truth in its purest essence. I concede the fact that he is human, and possibly is expressing as much truth as he has capacity for; but if he, in a cowardly manner, assails women, sensitive mediums, or me behind my back, I shall reply in as strong terms as is necessary. He may fawn on some mediums, and beslime them, in his selfishness, yet the spirit world is in charge of the movement, and will be assisted to remove him and all obstacles to the progress of the grand and beautiful cause of Spiritualism.

Mrs. Jennie Holmes and Edwin Gilbert in Cincinnati.

To the Editor of *Mind and Matter*:

Dear Brother: — I write you a few lines, in haste, to say that Mrs. Jennie Holmes and her nephew, Edwin Gilbert, have been our guests since Tuesday, a week ago; and that we are not only having pleasant séances, but proof is being given to the people, of the immortality of the soul. The materializations are, in a word, *grand*. Different spirits appear each evening and are recognized by their friends, in the form, to their great joy. My spirit sister came to me and brought a basket of flowers from the far end of our parlor, and placed them in my hand, then came to the side of the curtain and spoke to me, and said, with uplifted hands, "Bless you, my sister." She then came in front, and kneeling, raised her hands and blessed all present. Many other loved ones presented themselves, but I have not time to enumerate all. Mrs. Holmes and Mr. Gilbert should be seen by all sceptics. Mr. Gilbert is all the time under strict test conditions, being placed in a cage. Any one that pleases can provide their own padlock. Any one who desires to be convinced of the reliability of Mrs. Holmes' and Mr. Gilbert's séances, can secure their services. None in their proper senses can, for a moment, doubt the honesty of both those mediums. Long may they live to bless the people. They are a light to our feet and a joy to our hearts.

Mrs. Holmes would like to visit other cities. I want all persons to see these manifestations for themselves. I consider Mrs. Holmes and Mr. Gilbert altogether reliable.

Dear Brother, I admire your bravery. Let us all be fair and square, and be willing that the truth should shine in full power in all our actions. Truth is always sure of success in the end. I think Mr. Charles Kinsey has sent you some of our Mediums' Home circulars. Do, dear Brother, continue to give us your valuable aid in this most worthy and needed project. It was your ready and generous response that gave me courage. I trust I shall some day have the pleasure of inciting you. May you come safely out of your present difficulties, is the earnest desire of your sister in the cause of truth and progress.

ANNIE CARVER RALL.

No. 482 West Liberty street, Cincinnati, Ohio, Dec. 27, 1880.

Mrs. Cora L. V. Richmond's Return Home and Her Reception.

144 S. Lincoln Street, Chicago, Dec. 27, 1880.

DEAR ROBERTS: — Mr. and Mrs. Richmond arrived in Chicago last Thursday, the 24th, and were given a grand reception at Martin's Hall in this city, (notwithstanding the Bundyite bluster and slander.)

Last night, Sunday, the 26th, Mrs. Richmond spoke in Fairbanks' Hall, before the First Society of Spiritualists of Chicago, who (notwithstanding Bundy's lying) have been able to rent the most beautiful and central hall in Chicago, and one of the best in the world, according to its size, and pay at the rate of \$12 per night for the same. Where is there a Society that pays more, or pays besides this, \$35 for each lecture?

The discourses will appear regularly every fourth week in the *Chicago Times*, a paper having the largest circulation in the West, and really a more valuable instrument of the spirit world than all bull-dozening Bundyite organs in the world.

MIND AND MATTER is firmly attaching itself to the Spiritualists in this city, although some do not exactly like the way it treats the Jesus faction of believers in Spiritualism. I for one, am certain that the spirit world is inspiring it forward to demolish this idol, in order to enable a new dispensation and dawn to come forward, and bless humanity. We will get up a large club here this winter for it, any way. Hastily fraternally yours,

Z. T. GRIFFEN.

KIND WORDS.

Mrs. M. C. Allbee, Derby Line, Vt., writes: "Enclosed find \$2.00, a year's subscription for *MIND AND MATTER*, a paper so valuable we cannot do without it. Long may it live to carry truth into many homes."

Dr. H. P. Fairfield, Stafford Springs, Conn., writes: "I have read your paper for some three months, and I am free to say that there is no paper published half so rich in truth—in brotherly kindness—in moral precepts, and in honest defence of true, worthy mediums, and the advancement of our heavenly descending gospel of Spiritualism, as the circle at which the photograph was taken, was anxious to reply to the rabid discourse of Colonel Bundy, but, at the request of the medium, held his peace, and allowed Col. B. to run the length of his well worn rope. There is no doubt, and there has never been any doubt, as to the genuineness of that manifestation, by any one who signed the certificate published in the *R. P. Journal*. Col. B., to-day, has to face a host of people in Chicago, whose conduct in reference to Mrs. Richmond he

Charles E. Tohey, Taunton Hospital, Taunton, Mass., writes: "MIND AND MATTER is a valuable and fearless paper. Through you it is a great inspirer of truth, giving accounts of our progress to its co-workers. May it be found in every home, for it brings peace and happiness with it."

Mrs. H. W. Ballard, Malone, N. Y., renewing subscription, writes: "Allow me to address you as a dear friend, for I count all those who, like yourself, are laboring for the promotion of truth and exposure of error, as my friends. May the dear good angels protect you from all evil and suffer not even the shadow of an untruthful spirit to enter your sanctum or hold the least influence over you."

Thomas Edwards, Austin, Tex., renewing subscription, writes: "I hope you will go on and prosper. I prefer your paper to any other I read. I admire it for its bold and fearless defense of mediums; were it not for them the avenues of communication between this and the spirit world would be closed to us and we should still be in darkness and ignorance. God prosper and protect our mediums."

Mrs. C. A. Haskell, Marshall, Minn., renewing subscription, writes: "We cannot get along without your paper. We like its independence and truthfulness, especially towards persecuted mediums; we read it over and over, and then send it to others. What a glorious mission is yours. As I write these lines I see you passing along fearlessly, and in your right hand you hold a torch light. Oh, what an illumination around and about you, lighting up the darkened pathway of others. Angels guide and bless you in your noble work."

Mrs. Mary E. Weeks, 7 Lafin street, Chicago, Ill., forwarding subscribers, writes: "I cannot express in language my heartfelt gratitude for such kind and truthful defender of mediums. Your noble defense of the living martyred Holmes's (spreading it broadcast to the public) is exceedingly interesting to read. May God bless you in your good work. Wishing you a Merry Christmas and a Happy New Year, many happy returns of the same, ere you leave the casket of flesh."

L. K. Coonley, M. D., No. 9 Davis street, Boston, Mass., writes: "I hope soon to have an opportunity to write you of experiences in materialization and peculiarities of spirit manifestations. I thank you for your noble defense of mediums. The manifestations, through the mediumship of Keeler and Rothermel, in broad daylight, in this city and vicinity, have challenged unanswered the skeptical of all classes. Mr. Rothermel has left the company, and the firm is now Keeler & Ackerley. I hope they will have as great manifestations as with the former combination."

Mrs. A. D. Van Buren, Lake City, Minn., renewing subscription, writes: "Knowing my time has nearly expired, I herein remit the amount for another year's subscription, feeling that I cannot afford to miss a number, however comparative it may appear to some. My observation brings me to the conclusion that the grandest truths and noblest principles are only thus effectually sustained by those who have suffered all that malice, cupidity and bigotry could invent. Hoping that the time is not far distant when our enemies shall be put to flight, and the knowledge that the angel world are ready to impart, 'cover the earth as the waters cover the sea.' I have freely distributed all the numbers of your paper to such as would read them, and shall continue to do so in the future, believing they will leave an influence for the good of the future."

Vianna Goodwin, West Burke, Vt., renewing subscription, writes: "We want the paper and will have it. We would feel badly if we could not take the only paper that is published in defense of those sensitive mediums who have brought light and truth into the world, and have broken the chains that have bound so many in the slavery of ignorance and superstition. Oh, brother! what would we have done if you had not come to the rescue when you did? What would become of the mediums and their few friends in this their time of trial, when every persecution is heaped upon them, and no publication for their defense except one milk and water paper."

True, the spirit world knew their business, and when the "New Religionists" undertake to manage their affairs, they will bring more just such true and firm persons to battle for them. Spiritualists want no name attached to our Spiritualism, and in my opinion, if we allow it now, the next will

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

QUINTUS ROSCIUS (A Roman Actor).

SIR:—I greet you. I was both an actor and an author in ancient Rome, and many a time have acted over those very scenes that the famous Jesus, so-called, of Nazareth, is said to have gone through during his mortal life, and that before, it is said, he was born; both in the character of Prometheus and in that of the Egyptian god Thulis. Their lives, miracles, precepts and deaths are nothing more than an exemplification of the doctrine of propitiation by sacrifice. It was founded on the theory that mankind, during the lapse of long ages, had become so wicked, that nothing short of dragging the Almighty God from the throne of heaven and making a sin offering of him to atone for their wickedness would satisfy the guilty consciences of mortals. This is damnable in its effect upon man in this life and infernal in its effect upon the spirit in the after life. I would ask all mortals to beware of this folly if they would escape the hells of spirit life. Reparation, despair and agony await that spirit that builds upon the merits of another person. Reflect and reason while in the mortal form. It will bring you happiness. I speak from my own spirit experience, and have suffered enough to warn others from being wrecked by believing, or resting upon the words or doctrines of any so-called god, that ever was imagined. Each one of you is a god unto yourself and be sure you act out your highest conception of such a being if you want an eternity of happiness. My name is Quintus Roscius.

[We take the following account of Quintus Roscius from the *Nouvelle Biographie Générale*, which we translate.—ED.]

Quintus Roscius, one of the most celebrated Roman actors, lived in the first half of the first century before Christ. He was born at Solonium, near Lavinium, in Subina. He rapidly attained as an actor an extraordinary reputation. His only rival seems to have been Asopus, who surpassed him in the sympathetic. Roscius, better educated, studying more carefully his roles, attained in his performance a perfection such as was never equalled. The Romans largely compensated his merit, if, as Pliny alleges, he realized in the first part of his career a fortune of 50,000 of sestertii. This sum is perhaps exaggerated; but it attests the immense success of Roscius. Sylla gave him a gold ring which was the insignia of knighthood. Cicero took lessons in declamation from him and later pleaded for him in a suit in which a certain Fanius claimed from him, with justice, as it seems, a sum of 50,000 sestertii. It is not known what was the result of that suit which was tried in 68 B. C. Roscius died a few years after, since Cicero in his defence of Archias, in 62, speaks of the death of the celebrated actor as a recent event. According to Macrobius, Roscius composed a work in which he compared the art of oratory with theatrical action.

[We have not been able to find any reference to any drama in which the "Egyptian God Thulis" is made one of the characters, nor can we find any reference to such a deity. We would thank any one who can throw light upon that point if they would do so. That Prometheus bound was acted by Roscius there is no doubt, for it was considered as among the grandest dramas of the ancient stage. Indeed, there is nothing comparable to it in the awful sublimity of its conception. "The Passion Play" of Oberaniergauer is tame compared with it, and is far below the original tragedy of a dying Saviour, written by Aeschylus and played upon the Grecian stage, many hundred years before the Christian priesthood plagiarized it by substituting Jesus for Prometheus. Roscius, the Roman actor, who had moved his countrymen to enthusiasm by his masterly delineations of the dying god, tells you that such a teaching of sacrificial atonement for sin, is damnable to mortals and infernal in its effects on spirits. This Pagan devotee of the doctrine of sacrificial atonement, like all Christian devotees from whose spirit eyes the scales of error have been removed, testifies to the fatal folly of that erroneous doctrine. Will these spirit warnings be heeded? By some, we hope.—ED.]

SAINT ANTHONY.

GOOD DAY, SIR:—Like every other quality or principle that animates the spirit of mortals, there is one quality which, if rightly used, leads to happiness, and that quality is fanaticism. There is, however, the fanaticism of truth and the fanaticism of error. The first named is necessary to make men think, the latter is wrong, because it leads astray. Now I was a fanatic in regard to the Christian religion; but this religion will not stand the test of time. Time has proved it to be erroneous. Fourteen hundred years and more of spirit life has convinced me that it has no foundation in fact. It is a mortal institution not a divine or spiritual one. Such spirit fanatics as I was before I became enlightened, are the demons of the spirit life. They can witness the dying agonies of a tortured mortal with an exultation such as might be looked for in the darkest fiends of hell. Bigotry, prejudice and ignorance of such spirits, such judges, that in comparison with them Satan himself is an angel of light. I thought the way to spirit happiness was to mortify and punish my mortal body. Fool that I was! to think that a God who made me in perfect health, could be pleased by such physical torture. This torturing of the physical body is one of the greatest failings connected with the Christian religion. That God-endowed temple of the spirit is the highest, holiest, purest monument of the work of God, and the man or woman who violates that temple by any excess whatever, whether of indulgence or denial, his or her atonement therefore, will be terrible.

Further more, in relation to the Christian religion, it is my most positive conviction, and stated upon my honor as a spirit, that the Jesus of Nazareth was none other than Apollonius, of Tyana. This I am satisfied of, because after the most diligent inquiry and after having suffered martyrdom in the cause of Christ, I have only been able to find this Apollonius, and I have never seen the spirit that knows ought of Jesus of Nazareth. But I was never a deceiver, I was in earnest and believed fully in this Jesus; and I have held firmly to my faith in him, until, hoping against hope, I have finally abandoned and repudiated the whole Christian system both as to its doctrines here, and because of its non-fulfilment of what it promised, after more than fourteen hundred years of spirit life. I feel that the reasons that I have set forth here in my communication, ought to be enough to

satisfy mortals, if they have any reason left in them; for I do not think there ever was a man who more ardently believed, and supported with his life, the Christian faith, than the man who now speaks to you. My name was Anthony—called a saint, a title that causes all who possess it the saddest experience. I suffered martyrdom A. D. 356.

[We take the following account of St. Anthony from *Potter's Complete Bible Encyclopedia*.—ED.]

Saint Anthony, the founder of monasticism, was born at Coma, in Egypt, A. D. 251. He had inherited large estates, which he sold and gave away in charity, and he then retired into the desert, avoiding all communication with mankind, except in so far as to receive the actual necessities of life. A life of such extravagant oddity, stretched over a period of twenty years, rendering him exceedingly famous, and multitudes of votaries became his disciples. At intervals he appeared in civilized society, and the sight of his hairy garments and ghastly form no doubt tended to excite an emotional and uneducated people to associate with his followers. So far as the theology of the day was of a testing character, he held by Athanasius and violently stigmatized Arius, proclaiming that the denial of the divinity of Christ was worse than the venom of a serpent, and his followers, in a fervor of zeal, left the desert and swarmed through every place, where orthodoxy was supposed to be in danger. They marched in long processions, with lighted tapers, singing, and often using more carnal weapons for the inculcation of the truth. Anthony, feeling the effects of extreme old age, retired to a mountain to die, enjoining the attendants to bury him and preserve the place of his sepulture secret, lest his remains should be used as reliques. He died in A. D. 356, being 105 years old, and leaving about 15,000 followers, who professed to be his disciples. A very dispassionate modern writer has said of him: "The whole Nicene age venerated in Anthony a model saint." This fact brings out most characteristically the vast difference between the ancient and the modern, the old Catholic and the Evangelical Protestant conception of the nature of the Christian religion."

[Such was the man who, after more than fifteen hundred years of devotion to a ruinous delusion comes back to earth and declares that there is no foundation, in fact, for the Christian religion, a religion that through bigoted prejudice and ignorance caused him and all spirits of his class to become the spirit scourges of humanity. Most significant is his testimony against what, among religious, from the savage to the most pious Christian, is regarded as a religious merit, to wit, the torture of the physical body, by depriving it of its natural requirements. Saint Anthony was the founder of monkish self-persecution, and now realizes the wickedness of self-torture. "Christianity is a mortal institution, not a divine or spiritual one," says Saint Anthony, but it certainly took him a long while to find that out. In this age and generation the simplest fool who is free to think for himself, knows that. This whole testimony of the Spirit of St. Anthony, is of most precious importance. It is a spirit message given through a medium who was wholly and insensibly entranced while it was being given, and at the time we write this he does not know a word of what came from him.—ED.]

GOOROO GOVIND SINGH, (A Seik Patriarch).

I SALUTE YOU, SIR:—I would speak principally of those dreaming, metaphysical and transcendental philosophers, who, sit cross-legged upon their mats, with their eyes cast up to heaven, lost in reveries of ecstatic contemplation of a future state. Such men are thinkers but never actors. To think without action is folly. You draw around you a certain school, and teach your pupils what you know or have thought, under the bond of secrecy, and only allow them to dole it out, like half-pence to the starving multitude. This is nothing more nor less than a miserly method of dispensing knowledge. Such was my vocation in my mortal life. Ever since I became a spirit, I have found that, in as far as good results are concerned, I achieved little or nothing as a mortal. If I as a medium in this ecstatic mood saw the opening spheres of the spirit life, it was my duty to have distributed it to all who asked for it, instead of having reserved it for just such men as I, in my mortal judgment, thought fit to receive it. One man of action who does one kind act to a suffering mortal is worth all the metaphysicians and transcendentalists that ever lived, and great is his reward in the spirit life. Sound theories and scientific attainments in the spirit life are as nought in comparison with one loaf of bread distributed to starving mortals. One word more before I close; it is in relation to the impotency of science to enter the realm of spirit manifestations. There is no test that mortal man can think of, that will enable him to understand spiritual chemistry. He must become a spirit before he can do so. Then he is above cognizable matter, and can look down and note the effect upon it. But, whenever you see a spirit that makes lofty pretensions to understanding the working of spirit on matter, such a spirit is a deceiver in almost every case, for the circumstances and conditions under which spirit manifestations occur, are constantly changing with every manifestation, and the result must vary to the same extent. And that is where material science has reached its boundary line, and it cannot cross it. It will have to wait until the time when the spiritualization and purification of matter takes place, and this can only be accomplished with the cessation of mortal interference with the manifestations which are taking place through mortal mediums. There will then be no such term used as investigation, because those manifestations cannot be investigated. They can only be recognized as facts perceptible to your senses. Further than that, it is useless at present to attempt to go. By such impractical attempts, you drive back the spirit workers instead of helping them as you should do. Now, sir, you can take my name. I was a Hindoo. I was Gooroo Govind Singh.

[We find the following account of Gooroo Govind, in "The History of India" by James Mill, London, 1840, pages 428, 429. We could find no reference to him in any of the Biographical Dictionaries or Encyclopedias. Says the work in question.—ED.]

The Seiks, now ravaging the province of Lahore and the northern part of the province of Dehli, committing outrages on the persons of the Moslems, inflamed both the religious and political indignation of the emperor and his Omrahs. This people of whom the history is curious, were advancing rapidly to that importance, which renders

them at present one of the principal powers in Hindustan. Their origin is to be traced back to the time of the Emperor Baber, when a celebrated Dervish, being captivated with the beauty of the son of a grain merchant of the Kshutrya caste, by name Nanuk, brought him to reside in his house, and instructed him in the sublime doctrines and duties of Islamism. Nanuk aspired beyond the merit of a learner. From theological writings which he perused, he selected, as he went on, such doctrines, expressions, and sentiments as captivated his fancy. At length his selections approached to the size of a book, and being written (it is said with elegance) in the Punjabe dialect, or language of the country, were read by various persons, and admired. He gave it a name, *Kirrun*, and by degrees the votaries of *Kirrun* became a sect. They distinguished themselves by a peculiar garb and manners, which resembled those of the Moslem fakirs. They united so as to live by themselves apart from the other inhabitants; and formed villages and communities called *Sangats*, in which some one, as head of the community, always presided over the rest. Nanuk was followed by nine successors in the office of chief, or patriarch of the whole sect; during whose time the Seiks led peaceful and inoffensive lives. Tej Bahadur, the tenth in order, was perpetually followed by a large multitude of the enthusiasts of the sect; and united himself with a Mussulman fakir, who had a number of followers approaching that of his own. To subdue so numerous a body of idle religionists, the neighboring districts were laid under contribution; and the saints having tasted the sweets of a life of plunder and idleness, pushed their depredations, and became the scourge of the province. Aurungzeb, who was then upon the throne, commanded the governor of Lahore to seize the two leaders of the banditti; to banish the Mussulman beyond the Indus; and to conduct the Hindus to the fort of Gualior; where he was put to death. The loss of their patriarch was far from sufficient to extinguish the religious flame of the Seiks. A son of Tej Bahadur, whose family name was Govind, was raised to the vacant supremacy, and was distinguished by the name of Gooroo Govind, Gooroo being the title bestowed by a Hindu on his religious instructor. The fate of his father taught him audacity; he instructed his followers, hitherto unarmed, to provide themselves with weapons and horses; divided them into troops, placed them under the command of his friends in whose conduct and fidelity he confided, and plundered the country by force of arms. He was not, however, able to withstand the troops of the province, which were collected to oppose him; his two sons were taken prisoners, and he himself fled among the Afghans. After a time he came back, disguised as an Afghan devotee; but falling into mental derangement, was succeeded by Banda, one of his followers, who assumed the name of Gooroo Govind, and resolved to take vengeance on the Moslems for the slaughter of his father and sons of his predecessors, etc.

The value of that communication cannot be overestimated, in any light in which it may be viewed. We defy any one to successfully question the authenticity of that communication. That it is a spirit communication we know as certainly as that we breathe. Neither the medium nor ourself ever heard of the name of Gooroo Govind, much less of any of the particulars of his life. The communication, then, comes from a spirit who was perfectly conversant with the earthly career and spirit experiences of Gooroo Govind. No other spirit than his own would have any object in coming back and giving that communication, even if they could do so. We, therefore, claim that it is authentic. Now, for a brief space allows us to analyze that remarkable communication by the light of Mr. Mill's history of this remarkable man. At this writing we have not been able to find any reference to the last name Singh, but we feel confident that the spirit in giving that name and spelling it letter by letter was giving his correct name or title as that word may imply. That he was a metaphysical dreamer and transcendentalist is fully borne out by the fact that he was the patriarch of a sect of Hindoo enthusiasts. That he was a man of thought and contemplation is fully borne out by the fact that although he armed his followers and incited them to warlike action he did not attempt to lead them himself, but gave over the command to his subordinates. The disastrous failure of his scheme of violence explains his contempt for those who confine their efforts to mere meditation rather than action. Gooroo Govind flourished about the beginning of the eighteenth century. He admits the fact that he was a medium and seer, but that against right and justice he had concealed that fact from all but a chosen few to whom he imparted the secret. He acknowledges the utter failure of his earthly career. In this he teaches a lesson that all those persons should heed who seek to keep from the knowledge of their fellowmen, the great fact of communion between spirits and mortals. History says this metaphysical dreamer lost his reason, and was displaced from his patriarchate on that account to give way to a more warlike and active successor who took the same name. But the especial significance of the communication is to be found in the averment of the impotency of mundane science to enter the realm of spirit manifestation. Truer and wiser words never fell from the lips of a spiritual medium than those uttered by the spirit of Gooroo Govind through Alfred James. A more stinging rebuke to the arrogance of Col. John C. Bundy, in his prating about test conditions and scientific investigation of spiritual facts could not have been given by mortal or spirit. By what Col. Bundy calls proper tests and scientific investigation, this spirit plainly and truthfully tells us that the manifestations to be tested and investigated are prevented. This is the very thing that we have demonstrated over and over again, and this Col. B. knows as well as we do. It is not to test and investigate the manifestations, as Col. B. pretends, that he keeps up such a din about tests and investigation, but to prevent the occurrence of those manifestations and thus keep back the spread of truth. Let Col. Bundy, or any other Bundite enemy of Spiritualism, answer the spirit of Gooroo Govind, on this issue of their own raising, or henceforth cease their hypocritical and nonsensical work of obstruction. This must cease, or it will be worse for the obstructors.—ED.]

CHAUNCY SPODDARD, (Peru, Clinton Co., N. Y.)

Good Day, Sir:—Well I'm rather mixed. I think it is one of your poets who speaks of what occurs when you have shuffled off this mortal coil. Well, I have found out this; I am the same man I was when here in this world. It is some two

years since I passed to the spirit life, and yet I have only known I was a spirit for the last two weeks. Everything was so real that in fact I did not know I was dead; and the way I came to know this was through a little boy, Sammy. "Why," he said, "Grandfather, you're dreaming." "Well," says I, "it's a pretty long dream." But he showed me that I was fenced in with certain opinions that I had when I went over to the other side thinking about. I thought what a happy time I would have in that city with the golden streets and harps. Now this little boy possessed the secret that made me free. It was simply this; to get up and do for yourself instead of waiting for others to do for you. That is the secret of spirit happiness. It is not faith, nor belief, nor any particular doctrines that will help you, but a resolve to work for happiness, that will alone avail. I was an old man. I saw eighty and nine years of mortal life, and went to the spirit world ripe in years, but ignorant of the truth; and this is for the benefit of all who may read it. My name was Chauncy Spoddard, Peru, Clinton Co., N. Y.

MARY A. BLAND, (Reading, Pa.)

GOOD AFTERNOON, SIR:—I, sir, went to the spirit life comparatively young in years, and like all the spirits that come to you, I have been grossly deceived, in a religious sense. The deception was apparent to me as soon as I became a spirit, by the look of "hoping against hope," that was upon the faces of all who surrounded me. Being of rather a lively disposition, this kind of dull life did not suit me and my dissatisfaction with it was my salvation, for I immediately began seeking for happier surroundings. As a spirit I would say to all mortals, when you come over here, seek and desire, and you will find that which will satisfy you. I do not think this message, as it reflects upon their belief, will be accepted by my relatives, for they are wrapped up in the love of Jesus. But their awakening will come suddenly to them, and they will wish that they had taken what I have said as their guide. They must get free from religious bigotry before they will be able to discover the truth. This is from Mary A. Bland, of Reading, Pa. Have been some two years and a half in spirit life.

Dr. Matthew Shea's Wonderful Mediumship.

Editor Mind and Matter:

In the latter part of October, Dr. Matthew Shea, the noted materializing medium of Chicago, received instructions through his guides, relating to the formation of a private circle, for the purpose of obtaining spirit photographs. The doctor's guide wrote the names of such persons as he desired to attend, and invitations were issued accordingly. The writer, fortunately, was one of the number, and at the evening appointed, proceeded to the doctor's residence, 87 West Madison Avenue. Here a goodly number of persons had assembled, and after arranging the circle, the doctor delivered a short address; giving us our instructions; and stating that the object of the circle was to experiment, and if possible, to obtain the photograph of the materialized form of Dr. Fuller, one of Dr. Shea's guides.

The doctor at once went in the cabinet, and after a song had been sung by the circle, Fitzgerald, the English control of the medium, spoke to us. He speaks in his own voice independent of the medium, a voice that is so clear, powerful, and distinct, as to be frequently heard by the adjacent neighbors.

Fitzgerald gave us a long lecture, and told us that at the next circle, Dr. Fuller would walk out of the cabinet, in our midst, and let the artist, Mr. Shaw, throw his powerful light of six hundred candle power upon his materialized form. Such a statement as this coming from the medium's guide, naturally put us on the tip-toe of expectation, and consequently on the next Tuesday evening, every member of the circle was in his seat at an early hour. The artist was present with his instrument and chemicals for producing the powerful light, that the spirits had ordered at the previous circle. Every thing being in readiness the doctor went in the cabinet. After a song had been sung, Fitzgerald spoke in the cabinet in a loud voice saying, that Dr. Fuller was present, and would come out; again the circle joined in singing, and while singing Dr. Fuller opened the door of the cabinet and walked out in our midst. He was of a more slender build than the medium and much taller, and decked in fleecy white robes of the most beautiful texture, he knelt on the floor before us, and took by the hand, those sitting on the front seats, then advancing to the centre of the room, before us, he beckoned to the artist, signifying that he was ready for the light. At once the artist ignited his chemicals. In an instant the room was filled as with the light of six hundred candles, and there, right before us, in that dazzling light stood the full materialized form of Dr. Fuller, a sight that every member of that circle will remember until their dying day; a glittering crown was upon his head, his long silky beard reached almost to his waist, while the robes that adorned his person were beautiful beyond description. He stood before us in the glaring light fully ten seconds, and as he faded from view, an old Spiritualist turned to the writer and said, "I have seen materialization from Maine to California, but this beats beyond comparison, anything that I ever saw."

Owing to the indisposition of a member of the circle, this special circle will be discontinued for a short time. But the doctor will call us together soon again, when we expect to obtain Dr. Fuller's photograph. The Spiritualists of Chicago should be proud of such a medium, a medium that is educated, cultured, refined. A gentleman in every respect, one who is not merely eminent in mediumship, but also in the medical profession to which he belongs. The doctor has also in the past few Sundays, been giving astonishing tests to crowded houses in the West End Opera House.

Respectfully,
BENJAMIN LEAVELL.
Chicago, Ill.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,

No. 2, Rear of 1229 Vine St., Philadelphia, Pa.

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CAN SPIRIT MANIFESTATIONS BE "INVESTIGATED" BY MORTAL PERCEPTION?

In view of the recent proclamation of a new departure in Spiritualism, by the *R. P. Journal*, we feel that the proposed policy should be thoroughly investigated by those who sincerely desire the promulgation of the truths made manifest by the phenomenal occurrences of Modern Spiritualism. The *Journal* assumes that those phenomena have not been adequately investigated in the past, even if they have been investigated at all; and that all such phenomena, or supposed phenomena, have not been duly ascertained to be facts as spirits and Spiritualists have claimed them to be.

The first question, therefore, to be decided is, are there any spiritual phenomena that can be rightfully considered to be within the domain of positive facts? If there are such phenomena what are they? Under what circumstances do they occur? We take it that, however much the open and avowed enemies of Spiritualism may deny that such phenomena do occur, there is no Spiritualist of any competent experience in witnessing such phenomena, who has any doubt about the matter. We claim, without fear of successful contradiction, that the following phenomenal facts do occur.

Developed psychic sensitives or spiritual mediums do see, hear and hold personal intercourse with disembodied human spirits that are wholly imperceptible to the ordinary physical senses of the mortal being. That through these psychic faculties of mediums, departed human spirits can and do impart information that can come from no mundane source of knowledge, to those who, in a proper and rational spirit, seek for information concerning the truths of the spirit life. We further claim, and defy contradiction, that by the intelligent exercise of spirit power, what are called inanimate substances are moved and made to give positively intelligible responses to questions, asked by those who seek communion in that manner with the operating spirits. We further claim that by detonating sounds, known as spirit rappings, perfectly intelligible information is communicated to those who seek that method of intercourse with the spirit world. We further claim that, in the dark, many spirits have the power in the presence of spiritual mediums to speak and converse with their friends, by what are termed independent voices, and can and do thus readily converse with those still in the physical life. We further claim that spirits have the power, and do often exercise it, of passing what are called solid substances through other similar solid substances, without any perceptible disarrangement of the atoms of either solid substance. We further claim that a piece of inanimate slate or lead pencil without mortal contact is made by spirit power to write intelligible communications. We further claim that the unconscious physical organisms of mediums are used by spirits to utter or write their thoughts with the greatest facility. We further claim that spirits can and do, through the instrumentality of mediums, clothe themselves, in animated, tangible, speaking forms, in many cases identical with the physical forms they once occupied during the physical life. And further, that various other phenomena of an analogous

character do take place through the exercise of spirit power.

We hold ourselves ready to furnish as positive proof of the occurrence of any or all of those phenomenal facts, as can be furnished of any facts, whether scientific, or such as are of most common occurrence in the ordinary experiences of life. If there are those who deny or question any of these positively demonstrated facts, we can only say to them that we refuse to spend our time in trying to convince them of that about which they are unfortunately or wilfully ignorant. Such persons will have to wait for their knowledge of those facts until such time as they feel they need it, when it is to be hoped the way will be opened for them to obtain it.

What we aim to do is, to show that the only thing that mortals can do, is to comply with such directions and conditions as the manifesting spirits require, and patiently and intelligently observe and note the result. As to the means used and the spiritual outcome, that is more than any mortal can comprehend, and more than even the manifesting spirits themselves understand. It is therefore preposterous folly for any one to attempt to investigate that which is beyond the comprehension of the operators or the witnesses. The chemist can take two fluids, both apparently colorless, and by pouring them together produce a highly colored compound fluid, but how or why that phenomenon takes place the chemist can no more explain than he can the great universal cause of all things. Chemical solutions of various substances are allowed to stand, when the chemical atoms seek their atomic affinities, and arrange themselves in various forms of crystallization, in no instance failing to fulfil the unvarying law of their existence. Why this is so, the most experienced and thoroughly informed chemists know no more than the most ignorant person.

In the same manner, spirits by experimenting, have discovered that by providing and observing certain conditions of things, that certain results of a useful nature ensue, and have thus effected everything in the way of phenomena, that have been yet attained to by them. But the underlying causes of those phenomena they know no more of than do we. In a communication given through Alfred James, in another column of this number, an Eastern spirit, in his earth life a medium, says:

"Whenever you see a spirit who makes lofty pretensions to understanding the workings of spirit on matter, such a spirit is a deceiver, in almost every case, for the circumstances and conditions under which spirit manifestations occur, are constantly changing with every manifestation and the result must vary to the same extent. There is where material science finds its boundary line and cannot cross it." The only persons who can investigate spiritual phenomena are the spirits whose experiments result in those manifestations. It is not for the mortal witnesses to take any hand in the manipulation of the experiments which result in the spirit manifestations occurring in their presence, any more than it would be in place for those attending a scientific lecture, to insist on taking the conducting of the experiments out of the hands of the learned professor from whom they had come to seek knowledge.

Any person possessed of the least sense, ought to recognize and cheerfully submit to so plain a necessity, if mortals are to learn of the spirit world the truths relating to the after life; and yet we have Colonel Bundy, under the pretence of "investigating" that which cannot be investigated, suggesting the adoption of a course that must necessarily obstruct or prevent the occurrence of the facts sought to be determined. His excuse for this irrational suggestion and scheme is, that only by that means can Materialists and Christians be induced to recognize the truth of the phenomenal facts that he seeks to prevent. Materialists are a class of people who recognize no power nor intelligence outside of matter, cognizable by the mortal senses. To such persons it is a waste of time to present facts that demonstrate that matter in all its changes of form and relations, is governed by the force of intelligent will; each atom or molecule only resting when in perfect equilibrium with all its surroundings. This law is as perfect in the smallest division of matter as in the highest organized intelligence that now exists. And yet, the Materialist refuses to accept a law that is universal in its manifestations. To expect Materialists to surrender what they regard as their impregnable stronghold, to wit: the denial of the existence of spirit, force, or causation, independent of the effect which is but the manifestation of the operation of the former, is to expect that which will not be realized until they have passed to that spirit condition which they now perversely ignore and ridicule. As well expect oil and water to unite and blend, as that Spiritualists and Materialists should agree and harmonize in their efforts to advance their respective views as to causation and effect in the development and perfection of things. The Materialist insists that all things were as perfect in the beginning as they are now, or as they ever will be, and that neither creative intelligence nor human intelligence can change the undirected course of natural events. Spiritualism teaches, and Spiritualists know, that the individual intelligences, embraced in countless generations of human existence, still live and act in one unbroken chain of continuous effort to develop, refine and advance the conditions of the universe, in order to attain to all possible perfection.

This irreconcilable difference of views, however much to be deplored, certainly exists and Col. Bundy ought to know it.

The irreconcilability of denominational Christianity with Spiritualism is even greater than that between the latter and Materialism. It is based upon doctrines not one of which is not demonstrated to be false by the phenomenal facts of Spiritualism. To expect professing Christians to affiliate with those who utterly repudiate the doctrines on which they rest their only hope of future happiness is preposterous.

Col. Bundy, therefore, in professing to think a union of these discordant elements practicable, is either guilty of a total disregard of common sense and propriety, or he supposes his readers too stupid to perceive the hypocrisy he is seeking to practice upon them.

If Col. Bundy, and many of the prominent professional advocates of Spiritualism, showed a tithe of the concern to unite and harmonize Spiritualists, that they do to gain the approving nod of the Christian, Materialistic and other enemies of Spiritualism, the latter would soon accomplish the great mission of human regeneration, on this planet and in spirit life, that it has come to perform.

Let the platform be; 1st, Observe the phenomena that attest the truth of Spiritualism. 2d, Contribute as far as in you lies towards the occurrence of such phenomena. 3d, Heed the inculcations of the operating spirits, and as far as they are consistent with sound reason, adopt them. 4th, Realize that you can never know too much concerning the relations of the mortal to the spirit life. On that platform all sincere and true Spiritualists may stand shoulder to shoulder and defy the combined opposition of all the enemies of truth as it is manifested in the teachings of Modern Spiritualism.

WE WAGE NO AGGRESSIVE WAR UPON ANY ONE.
OURS IS A DEFENSIVE POLICY.

The persistent misrepresentations of those who have attacked us personally, who have sought to suppress this journal, and who have in various ways aimed to subordinate Spiritualism to their personal advantage, make it proper that we should meet this too prevalent unfairness and dishonesty with facts.

Up to a little more than two years ago we shrank from appearing to desire to take a hand in the public advocacy of Spiritualism. It is true, that prior to that time, we did, in a purely private way, defend what we knew to be the truth in the attempts made by Christian enemies to discredit Mr. and Mrs. Holmes and Mr. and Mrs. Bliss, as public mediums. This we were compelled to do, because of the cowardice and unfairness of the *R. P. Journal* and the *Banner of Light*, in refusing to give those assailed mediums a hearing either in person or through ourselves, who was alone authorized to speak for them. In both cases the mediums were amply sustained against the unjust and false accusations brought against them. For the part we took in their behalf we were persistently assailed through the *R. P. Journal* and certain Philadelphia papers, that falsely charged us with being the abettor of fraudulent and dishonest mediums. We could do nothing but go on in the even tenor of our way, and trust to time for our vindication. We expected nothing but such treatment from the *R. P. Journal*, since it was conducted by a man who, as we had every reason to believe, was a secret enemy of the cause he professed to advocate. We had reason to believe, however, that the *Banner of Light* would not close its columns against us in defending ourselves from Col. Bundy's attacks. In this we were woefully mistaken, for even when themselves assailed by Col. Bundy, the proprietors of that paper did not dare to so much as "peep" a protest against his offensive course. Col. Bundy was having everything his own way, and a very bad way it was for the cause of Spiritualism. Mediums and Spiritualists were misrepresented and slandered without stint, and sincere and earnest Spiritualists began to ask if there was to be no end of these high-handed and destructive proceedings. We saw and felt that the establishment of a paper that would in good faith fearlessly advocate and defend Spiritualism was a necessity, if that cause was not to become a reproach to right minded people. We sought to induce others who had the necessary experience, to undertake this formidable task, but nothing practicable could be attempted. For months we waited in hopes that some one would come forward to meet the pressing emergency, but in vain. At last, at every sacrifice of personal interest, we found ourselves compelled, by an overwhelming sense of duty to humanity, to attempt the greatest task that ever devolved upon any man; and that was to assume a position in which we could not fail for a time to be misunderstood even by our own kindred and most cherished friends. Losing sight of all that concerned our personal interests, we launched this publication on the sea of journalism, determined, at whatever cost, to sail our craft by the landmarks of truth, right and justice, as these were marked down for us on the great chart of Modern Spiritualism.

We well knew that those who sought to monopolize the field of spiritual journalism, would look upon our enterprise as unfriendly to them, but we hoped they would not undertake to create prejudice against us without a better reason than they could find from any words or acts of our own. We, therefore, moved forward, confining

ourselves to the discussion of such general questions as were then being presented in the spiritual publications of this country and in Europe. Col. Bundy had launched the movement in which he has been so diligently engaged ever since, and his correspondents, William Stainton-Moses and Daniel D. Home, were echoing his pronouncements across the Atlantic from Europe. We, from the very outset of our editorial career, took issue with that movement, and demonstrated the suicidal effects of such a course on the part of Spiritualists. This was, as we then felt, and as time has fully proven, a necessarily defensive measure in the interest of Spiritualism. The movement of these men was a positive declaration of war upon public mediums, and unless checked would have proven ruinous to the cause.

We had determined to make our paper the avenue through which spirits could communicate with our readers, and knowing the high mediumistic merits of Alfred James, we published each week a number of spirit communications that were given through him. The enemy who had been watching for some opportunity to strike a blow at us, thought they saw in this fact an opportunity to place us in a false light before the public. Mr. William Denton attempted, through the *R. P. Journal*, to make a point against us, by criticising some of the published communications, in a very supercilious and offensive spirit. We criticised the critic and so completely turned the tables upon him that he has never attempted to interfere in our affairs since. The editor of the *Journal* then tried his hand at the same role, and fared no better at our hands than did his friend and contributor, Denton. In the meantime Col. Bundy was busy trying to organize a force to maintain his position and was so far successful as to induce S. B. Nichols, Wm. R. Tice, Thomas S. Tice, Wm. E. Bowen and a few other pseudo-Spiritualists of Brooklyn, N. Y., and Henry B. Champion, James Shumway and a few other pseudo-Spiritualists of Philadelphia, to join him in his scheme to hunt down mediums. The orders went forth to discredit the medium that we had endorsed as reliable, and Mr. Champion was assigned the honor of making the first hostile movement. He got Mr. James to consent to give a seance for spirit materializations at his house under strict test conditions, with the understanding that the circle should not consist of more than ten persons, Mr. James to be paid the sum of six dollars, if any materialized form appeared under the tests to be applied, and nothing if he failed to get any manifestations. The one stipulation made by Mr. James was that we should be allowed to be present as his friend. At the appointed time Mr. Champion procured a cabinet that the medium had never seen, erected it in his parlor and invited a company of from forty to fifty persons, most of whom had expressed their utter want of confidence in the medium. Mr. James having arrived, was hurried up stairs, without being permitted to see what he was called upon to confront. Mr. Champion then appointed a committee of five persons to examine the clothing of the medium and see that he had nothing concealed upon him that he could use to simulate spirits. These friends of Mr. Champion's selection went out and performed the duty assigned them in a room that was so cold that the medium was thoroughly chilled before they completed their examination. The committee were not told that they must not touch his clothes, and brought the medium into the room, reporting that they had made a thorough search of his clothing, and that he had not a white thread of clothing upon him. He was then rudely and most unmercifully pushed into the cabinet by the spokesman of the committee, and the seance began. Owing to the very unfavorable conditions attending the trial, a failure seemed inevitable, and on behalf of Mr. James we protested against a failure being set down against his mediumship. After nearly half an hour, the curtains of the cabinet parted, and a majestic form of a man stood before those assembled, in full view. He was clothed in the flowing garb of an Asiatic priest, of the purest whiteness, from head to foot, and upon his head was a white turban, that must have required several yards of material to have formed it. Three or four times the same form reappeared, after withdrawing into the cabinet. Soon after he disappeared for the last time, a spirit purporting to be an Armenian priest, appeared in a flowing dress of what appeared by the gas light to be of purple color. The forms were not alike, nor were either of them like the medium. Soon after, the medium was violently thrown from the cabinet, while yet entranced, and in that state was taken from the room and again thoroughly searched by the committee, who, one and all, said that there was nothing upon the medium that could account for what had taken place. Mr. Champion paid Mr. James his six dollars and no more, thus acknowledging the genuineness of Mr. James' claim to be a medium for spirit materializations. A more trying ordeal no medium was ever called to pass through, and no medium was ever more triumphantly sustained by his or her spirit guides. That seance of itself was enough to establish, beyond cavil, the wonderful mediumship of Mr. James. This is not what the enemies of Mr. James and ourselves, bargained for. We reported and published the facts in *MIND AND MATTER*, if we remember rightly, in the third number of our first volume. This rendered the Brooklyn Bundyites desperate, and they set about getting Mr. James away from

the watchful eye of the only friend upon whom he could rely for protection. John Oakley was employed, while in Philadelphia, to persuade Mr. James to go to Brooklyn and give a number of public seances, under the assurance that he would be amply remunerated by the Brooklyn Spiritualists, for whose honor and good faith Oakley pledged himself. We well knew what the result would be, and told Mr. James what we felt was to happen through the treachery of the wolves in sheep's clothing among whom he was going. We did not feel at liberty to do more than warn him, and could only await events. Oakley having gotten James to agree to go to Brooklyn, hurried to that place to report his success, arranging that James should follow him a day or so thereafter.

Mr. James went according to appointment, and gave his first seance. At that seance Mr. Charles Miller, of East New York, a true and warm friend of Mr. James, acted as master of ceremonies, and in order to satisfy every one present of the integrity of the medium appointed a committee of three to search the medium's person and clothing and the cabinet, to see that there could be no deception. The committee made their search and reported that they had thoroughly done so, without finding any appearance of provision for deception. At that seance the medium entered the cabinet without his coat, substituting for it a knit-worsted jacket of a dark color. The seance went on, and as Mr. S. B. Nichols wrote to the *R. P. Journal*, no less than seven forms came out of the cabinet, not one of whom was arrayed in the medium's clothing. This result was another thunder-clap to the conspirators who were seeking the injury of the medium. They expected the seance would prove a failure, as had one given some two months previously before the same parties. Instead of allowing the medium the benefit of this triumphant demonstration of his mediumship, William R. Tice, who had been one of the committee who searched the clothing and person of the medium and reported that there was nothing of a suspicious character upon him most grossly stultified himself by saying the next day that he had observed during his examination of the medium's clothing a suspicious fulness in the lower part of his pantaloons legs, where the buckram stiffening had been used to set that part of them over the foot. A more absurd falsehood was never concocted to injure an innocent person. Who, that knows the unscrupulous hostility of Wm. R. Tice to mediums that he has an object in injuring, would believe that he would have allowed such a chance for an exposure to have escaped him, had it existed? Mr. James, rendered confident by the triumphant success of his first seance, without hesitation, consented to give another seance the following evening, at the same place. This time he had not one friend present, his supposed friend John Oakley, proving worse than a Judas to him. Mr. S. B. Nichols acted as master of ceremonies on this occasion, in place of Mr. Miller, who was absent, and he appointed a committee, of whom Thomas R. Tice, a brother of Wm. R. Tice, was the most active. The medium was taken into a side room, and, before the committee, stripped of his clothing. Mr. Nichols has publicly stated that he requested the committee to make their search thorough. Mr. Thomas Tice and the committee were apprised of the moonshine story about the suspicious appearance of the stiffening at the bottom of the pantaloons legs gotten up by Wm. R. Tice, to account for the result of the previous seance. That was the last heard of that falsehood for the time. In undressing, the medium had taken off his coat and laid it upon a chair. While the medium was naked Thomas R. Tice, without waiting to see whether the medium intended to wear the coat into the cabinet, picked it up declaring it was stuffed, and started to carry it away. The medium suspecting foul play, took hold of the coat and asked Tice what he was going to do with it. Tice, assisted by others, forcibly took the coat from him and rushed from the room with it, after which Mr. James did not see it until his assailants had all slunk away, before he could dress and follow them, when he found it where they had thrown it. Oakley slunk away with the rest of his dishonest associates, leaving the medium to get away as he could. He returned to Philadelphia wearing the coat that had been taken from him, and came in the early morning to our office. He told us of the result of his Brooklyn visit, and took off his coat to show us the condition in which he found it. The lining in the back of the coat had been violently rent asunder on both sides of the middle seam of the coat, the rent edges showing plainly that it had been very recently done. This double rent extended nearly from the neck to the waist. The seam of the lining, with the exception of about two and a half to three inches, was just as it was when the coat was made, and the broken or ripped thread of the seam showed that the force that had been used to tear the lining had ripped the seam for that distance. There was no appearance whatever that the lining of the coat had ever been sewed up in any part, since the coat had been made, and it was clear to all who examined it, which several persons did, that it had never been used to conceal anything in the back of it, as publicly alleged by Tice, Nichols and others. The next day we received a letter from W. R. Tice, informing us that Mr. James "had been brought to grief" in Brooklyn, and demanding of us, not to defend the medium without informing ourselves of the facts. By this course Mr. Tice plainly indicated that he regarded

the "bringing of Mr. James to grief," as a matter that concerned us as much as it did him, James. We were not unwilling to have the matter set in that light in this open manner, and resolved to meet the assailants at the threshold. Mr. Tice briefly recounted the facts to suit himself, and specified numerous articles that he alleged had been taken from Mr. James' coat. Two days later Mr. Nichols who apologized for the delay, wrote us what he said, was a detailed account of what had occurred at the alleged exposé. Having these gentlemen on the record, we concluded to go into the enemy's camp, and learn what was to be learned as to the facts. Our first call was upon Mr. Nichols at his store on Broadway, New York City. To our surprise, although Mr. Nichols had written to us as of his personal knowledge of the facts, he found upon our questioning about the same, that he knew very little or nothing of what had taken place. Asking Mr. Nichols who would be most likely to know what had actually happened before the Tice brothers, he told us that he thought his wife had seen all that had occurred at the opening of the coat, and at his suggestion, we called upon Mrs. Nichols at her home in Brooklyn. We found Mrs. Nichols to be a most intelligent and courteous lady, who willingly related to us all that occurred in her presence. She said her attention was first attracted by an apparent scuffle in the room where the medium and the committee were. She then saw Thomas S. Tice hand a coat to William R. Tice, who proceeded to make openings in the lining of the breast of the coat, on both sides. Whether he tore open or cut the lining, she could not see. From those two openings, she saw Mr. Tice take two flat hand shaped packages, done up in what appeared to be brown silk; that from those two packages Mr. Tice took four silk scarfs, two from each, and that she saw nothing else removed from the coat. We then asked Mrs. Nichols, whether she had seen any other of the numerous articles taken from the coat, that Mr. Tice and her husband had specified in the letters sent us. She emphatically said she had not, and that she must certainly have seen them if they had been taken from it at that time, the only time that Mr. Tice and Mr. Nichols said anything had been removed from the coat. The Tices and Mr. Nichols, each laid great stress upon the fact, in their published account of the affair, that the wardrobe carried away by Wm. Tice, was taken from a loose sack coat. If that is the fact, then it is very certain, by their own confession, that the coat which was opened was not the coat of Alfred James, for the coat he wore was a close fitting walking coat. This fact was further confirmed by Mrs. Nichols, who, when we showed her the coat worn by Mr. James, insisted that it could not be the same coat, from the facts that the color and appearance of the coat was not the same, and the lining of the coat, produced in her presence by William R. Tice, was opened in the breast and not in the back, as was the case with the coat worn by Mr. James. These facts as well as the fact that Mr. James was not allowed to give the seance at all, either with or without the coat, and the further fact that Mr. James voluntarily made an affidavit, that he had never owned, seen or used any of the articles alleged to have been taken from his coat in Brooklyn, justified our conclusion that Mr. James had been maliciously wronged on our account, and that it was our duty to do him justice by publishing what we had ascertained to be the facts.

This we did, and terrible was the chagrin of the baffled crew. Wm. R. Tice could not brook his discomfiture and mortification. He sent a letter to Mr. James offering him a hundred dollars if he would give a seance, dressed in only such clothes as he, Tice, would furnish him, before a committee named by the latter, who should have all say about the management of the seance. Ourselves and a friend to be present on behalf of Mr. James, and he and a friend on the part of himself; Mr. James to have the hundred dollars if the committee decided that any form appeared outside the cabinet under those circumstances. So confident was Mr. James in the power of his guides to sustain him, that without a moment's hesitation, he accepted Mr. Tice's one sided proposition. The time was named for this new crucial test of the medium, who was placed at the mercy of three of his most bitter and unreasonable enemies, the other member of the committee taking no active part in the preparations. The medium was clothed entirely in dark colored garments provided by Mr. Tice, and these were sewed upon him. The cabinet used was a strange one to the medium, and the place a room in Lincoln Hall. The medium was not consulted, neither were his guides as to the arrangement of the lights. The medium was made angry by the rude treatment of the committee in preparing him for the trial. He entered the cabinet in a very disturbed state of mind, so much so as to render it almost impossible for his guides to entrance and hold control of him. The lights were arranged designedly by Mr. Champion who took the most active part in the interest of Mr. Tice, so as to make it as difficult as possible for spirit materializations to take place. Of the fifteen persons present, with the exception of ourselves, not one was a friend to the medium. Under those unfavorable conditions, the face of a finely dressed man with white shirt bosom appeared plainly in view at the aperture, in a strong light shining full in his face. So palpable was the spirit nature of the apparition, that Mr. Tice was forced to exclaim,

"That is not the medium, that is a spirit." Two other, apparently female, forms dressed entirely in white, appeared in the cabinet through the open curtains, one of them sitting upon the floor, the other standing erect. Again had Mr. James demonstrated his mediumship for form materialization under the most adverse circumstances; but as no form walked out of the cabinet, Mr. Tice's \$100 was handed back to him. The medium when he came out of the cabinet was under the control of the devilish spirits who had been attracted to him by the baleful influence of his enemies. For two days he was held by them and refused to have anything more to do with Tice, although the latter tried in every possible way to get the medium to give him a chance to repeat the Brooklyn trick upon him. Being called away to Chicago on business, we left Philadelphia, thinking that the scheme to injure us through Mr. James was at an end. Tice hung around Philadelphia until Mr. James gave his next general seance, when he sneaked into the circle, to hear his character very plainly discussed by the friends of the medium there assembled. So hot became the denunciations that Tice was forced to make himself known to those who were denouncing his conduct. Mr. James, strangely, made no objection to his remaining, and when the seance was over, Tice expressed himself as agreeably disappointed, in favor of the medium. He then asked Mr. James to give him a test seance on the following Tuesday or Wednesday, at his, Tice's, own rooms, saying that business called him back to Brooklyn, from which place he would return, as arranged, for another test seance in Philadelphia. So confident was Mr. James of his mediumship that he accepted Mr. Tice's proposition. Two days after that, Mr. James was to give his regular Sunday evening seance. It was attended by only three of his friends—Mrs. Symes, Mrs. Hunter and Castner Jones. The other parties appearing at the seance were all strangers to Mr. James. Two of them were friends of Tice, who had been brought by him from Brooklyn, to aid him in "bringing the medium to grief" in Philadelphia, as he had before done in Brooklyn. Tice sought the assistance of the Chief of Police, who refused to have anything to do with his proposed breach of the peace. Tice had summoned to his aid in Philadelphia Mrs. Dr. Pratt, Mrs. Hildt, Mrs. James Shumway and R. B. Westbrook, who all attended the circle at Tice's request. He did not himself put in an appearance until Mr. James had entered the cabinet and was entranced. The seance went on without interruption until its close, when Mr. Tice proposed to pay Mrs. James ten dollars for the privilege of assaulting her adult son. Mrs. James indignantly spurned the bribe. Mr. James' guide ordered Mrs. Symes to return the money she had collected, and requested the intruders to leave the premises. They still refusing to do so, Mrs. James, in the name of her son, ordered them to leave peaceably. This they refused to do, and then they violently set upon Mr. James and his mother, took possession of the house and allowed no one to leave or enter it. Mr. James was struck and violently thrown to the floor by Tice, while Mrs. Mary Pratt, with unblushing ruffianism, tore open his pantaloons. The sum and substance of the attack was that they found upon the person of the medium a few yards of black and white muslin, but nothing that could account for the drapery that clothed the seven or eight forms that had walked out of the cabinet, and some of them into the very arms of the enemy without molestation. Mr. Tice well knew that to grab any one of those forms would result in the vindication of the medium against the plot he had come prepared to carry out. Mr. Tice was clothed in an ulster overcoat, the pockets of which were capacious enough to contain the wardrobe he had brought for his purpose. Finding nothing upon Mr. James that would serve his design, Tice dragged Mr. James into the cabinet, and there forced him against the wall and choked him until he was nearly unconscious. Having with his other hand, unloaded his pockets he came out, with the numerous articles he had brought there to discredit the medium, threw a five dollar bill upon the floor and hastened from the house with his expensive toggery.

These facts were reported in our paper, and we made such comments upon the affair as we deemed the circumstances warranted. For doing this, William R. Tice, after waiting nineteen months, found himself so aggrieved that he has sought redress through the law, bringing suit against us for damages done to his wounded honor, and complaining falsely against us for libel. We are prepared to meet the gentleman, and if he does not learn a lesson at our hands that he will never forget, we can only say we do not see the signs of the times aright. Tice is but the advanced guard of the enemy in their renewed attempt to suppress our paper. He will meet with a check that will settle the business of the whole "caboodle" of the Bundyite forces. Vipers ye bite a

Mr. James has maintained his ground as a medium despite all that has been done by the Bundyite foe to injure him; and with all true Spiritualists stands higher than ever before. When will these poor egotistical fools learn that it is not the mediums against whom they are contending but the resistless power of overruling spirit forces?

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

OF WHAT USE IS THE R. P. JOURNAL TO SPIRITUALISM?

We are induced to ask this question in view of the generally unfair manner in which the editor of that paper treats his readers, when any personal end is to be gained, either by giving untruthful information respecting matters of general interest, or withholding information which they are fairly entitled to receive. The immediate cause of our inquiry at this time is in reference to an editorial article in the *Journal* of the 18th of December, giving what purports to be a report of the occurrences at a meeting of mediums held at the West End Opera House, Chicago, the previous Sunday. Col. Bundy was present at the meeting and reports what occurred as follows:

"On last Sunday the hall was crowded with an attentive audience. Mrs. Lord and others described many spirits, nearly all of whom were recognized. Mr. Crocker spoke ably and impressively, as he always does. Miss Bushnell, in the trance state, made a brief but eminently pertinent speech. [Colonel, will you explain how Miss Bushnell, if entranced, had anything to do consciously with that speech? We hardly think Miss Bushnell will thank Col. B. for the insinuation that she was "playing 'possum."—Ed.] Her language [not the controlling spirits] was singularly well chosen, and in three minutes she gave utterance to more thought than is often found in trance lectures of an hour's duration. We commend her style of delivery and method of condensation to others; they will do well to copy."

Where, in all that notice of what occurred through Miss Bushnell, does Col. Bundy recognize the controlling spirit influence whose discourse he lauds so highly? Is the man a Spiritualist who thus deliberately does injustice to the medium and her spirit controls? We know he is not a Spiritualist, from his persistent repetition of just such non-spiritualistic or anti-spiritualistic misrepresentations as the above.

Col. B. closes his report as follows:

"At the close of the meeting, Mrs. Lord made an eloquent, impassioned plea for greater interest in the children's progressive lyceum which meets every Sunday at twelve o'clock, at 619 West Lake street."

Such was Col. Bundy's report of the meeting in question. It appears that Col. B. designedly avoided saying a word about the most interesting and instructive occurrences at that meeting, except in this short sentence: "Mrs. Lord and others described many spirits, nearly all of whom were recognized." Who were the others? Why particularly name Mrs. Lord and not the others? The following facts will answer. We have received a letter from a friend who is interested in the mediums' meetings, and who was present with Colonel Bundy on that occasion, who complains of Col. B.'s dishonesty and unfairness in his report, and says:

"The fact is that the party who is the drawing card and fills the house, leaving standing room only, is Dr. J. Matthew Shea, one of the best materializing and slate-writing mediums in the land, equalling Bro. E. V. Wilson, if not surpassing him, in describing the personal appearance, time of departure, full name, and various characteristics of the spirits who are present unseen by their friends and acquaintances. On this occasion he astonished all with the correctness of his descriptions. And more than all, each spirit was not only recognized, but no error was made, even with Colonel Bundy sitting in the room watching for a chance to repeat his denunciations of this admirable man and medium. Dr. Shea is the medium whom Col. Bundy, in his native slang denominated as a 'broth of a boy,' and as a 'bulky materializing dabster.' It is such magnificent mediums as Dr. Shea, and such convincing manifestations of spirit intelligence and power as occur in public through them, that Colonel Bundy seeks in every possible way to discredit or suppress."

When will those who patronize the *Journal* and who claim to be honest and sincere Spiritualists, demand of Col. Bundy that he shall cease his dishonest work of opposition to the spirit friends of humanity? If Dr. Shea is not the medium he claims to be, and that his host of friends know him to be, then is it the duty of Colonel Bundy to expose his deception. It has been Col. Bundy's boast that he would never rest until everything like fraud in mediumship is weeded out. Dr. Shea has been giving his wonderful seances, publicly, right under the nose of Col. Bundy, for the past two years without his daring to question his mediumship, and yet, so far as the readers of the *Journal* are concerned, they have not been permitted to know that most highly valuable fact. But Col. Bundy made an unfortunate move when he undertook, in reporting the facts of the meeting referred to, to so grossly and malignantly ignore Dr. Shea as the most important medial instrument in that meeting so far as proof of the truth of Spiritualism was concerned. Such dishonorable conduct can serve no other purpose than to exemplify Col. B.'s hostility to Spiritualism and to spiritual mediums.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 7 24
Joseph Kinsey, Cincinnati, Ohio,	50 00
A Friend	1 00
Mrs. E. A. Burrell, Port Jervis, N. Y.	50
Mrs. E. S. Sleeper,	\$3.00
R. Butterfield, Sacramento, Cal.	2.00
Thomas Atkinson, Oxford, Ind.	1 00
C. B. Peckham, Newport, R. I.	1 00

EDITORIAL BRIEFS.

On the 31st day of next March we shall wish our readers a "Happy New Year."

MAUD LORDE, the noted physical medium, will visit St. Louis, Mo., after the holidays.

DR. ARTHUR HODGES is holding very successful seances every Sunday evening at his residence, No. 63 Dover street, Boston, Mass.

DR. CHAS. E. WATKINS has removed his residence to Brookfield, Mass. He will continue to sit for the public, by letter as advertised, on the seventh page of this paper.

WELLA P. ANDERSON, the noted spirit artist, is at present located at 1208 Mt. Vernon street, Philadelphia, Pa., where he is meeting with great success in making spirit portraits of relatives of the sitters.

MRS. JAMES A. BLISS holds public materializing seances at her residence No. 1620 South Thirteenth street, every Sunday, Tuesday and Friday evenings. Admission 50 cents. Private seances will be held by special arrangement.

We have further word from Cincinnati, Ohio, that Mrs. Jennie Holmes and her nephew, Mr. Gilbert, are giving the highest satisfaction to the friends in that city, who attend her seances at the residence of George Rall, Esq., No. 482 West Liberty street.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

THE columns of this paper are always open for accounts of seances and news concerning the spiritual movement. We would be very happy to keep the public informed of the movements of materializing and test mediums, if they would take the pains to keep us posted.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

MISS MAY SHAW, a well known test medium of Chicago, Ill., passed to the higher life Dec. 11, from her home in that city. She had a host of friends, and thousands have been made happy by the positive evidence of the return to earth of their spirit friends through her wonderful mediumship. She has entered into rest.

MRS. E. V. WILSON has a few copies of Mr. Wilson's book, "The Truths of Spiritualism." She wishes to close out the supply on hand. The book, with photograph, sells at \$1.50. Parties wishing to help a worthy sister in the faith, will address, with the funds, Mrs. E. V. Wilson, Lombard, Du Page Co., Ill.

H. G. PITKIN, writing to the *Banner of Light* from Memphis, Mo., says: "J. Harvey Mott is prostrated with a light stroke of paralysis, and will not be able to hold seances for awhile; but it is to be hoped that the angel world will be able to restore his health and prolong his usefulness for many years in the future."

A NEW SOCIETY has recently been organized in Portland, Oregon, under the name of "Phenomenal Spiritualists." Its members meet every Sunday, at Nonpareil Hall, that city, at 2:30 P. M., in general conference, where each is allowed to express his or her opinion freely; and also at 7:30 P. M., for a public lecture, Dr. Dean Clarke officiating.

MRS. KEELER AND ACKERLEY (formerly Keeler and Rothermel) have, we are told, made arrangements with Dr. L. K. Coonley as business manager, from January 1, 1881. Manifestations are all given in full daylight or gaslight at their seances. For engagements consult or address L. K. Coonley, M. D., or Keeler and Ackerley, No. 9 Davis street, Boston, Mass.

THE Evansville *Daily Courier*, of Dec. 19th, contains an account of the experiences of a number of ladies and gentlemen of that city at a number of seances held at Terre Haute, Ind., in the presence of Mrs. Annie Stewart, medium. Many of the forms that appeared were fully identified. We are gratified to learn of the success of Mrs. Stewart's seances since they have been reopened.

We have received a lot of circulars from the Mediums Home Association of Cincinnati, Ohio, and would advise all who are interested in the movement to send for them to distribute among the friends of mediums. It is a very easy matter to determine who are the friends of mediums by the interest they take in providing a home for those that have been worn out in their thankless task.

MRS. ELSIE CRINDLE, in New York as in Philadelphia, is convincing all who attend her circles of the truth of Spiritualism. Mrs. Crindle is located at 324 West 52d street, and hospitably entertained by Mr. and Mrs. Gray. Mrs. Crindle, after remaining a short time in New York, will return to Philadelphia, when due notice will be given where and when she will hold her wonderful seances.

MRS. JAMES A. BLISS, the well known materializing medium, of this city, requests us to say that she would like to open a correspondence with parties on the railroad line between Philadelphia

and Kansas City, Mo., with a view of holding seances in large cities along the route, some time during the coming spring. Address her as follows: Mrs. James A. Bliss, 1620 South Thirteenth street, Philadelphia, Pa.

A NEW MATERIALIZING MEDIUM IN THE FIELD. In the *Banner* of the 25th instant, can be found an interesting account of two materializing seances held at Nevada City, in the presence of a new medium, Mrs. C. M. Sawyer of San Francisco. The manifestations are certified to by six of the prominent citizens of Nevada City as taking place under strict tests conditions. Now is the time for Col. John C. Bundy to get his columns ready to discredit this new medium.

We are by no means surprised that Col. Bundy refused to publish the annihilating reply of J. H. Mendenhall to the gostering attempt of William Emmette Coleman to ignore the most important fact of the spirit obsession of mortals. The article will be found on our eighth page, and will well repay careful perusal. It is natural that such crooked sticks in the wood-pile of humanity, as Col. Bundy and William Emmette Coleman are, should seek to conceal the cause of their deformity. Gentlemen you had better be willing to learn, before you undertake to teach.

J. WILLIAM FLETCHER held a largely attended reception at his residence, 94 Pembroke street, Boston, on Thursday evening, Dec. 16. The time was very pleasantly passed in listening to some very fine music from Mrs. Bond and Madame S—, and recitations from Miss Greenleaf and Mr. Fletcher. After some time was passed in this most enjoyable manner, Mr. Fletcher was controlled by one of his spirit guides, and gave many very remarkable evidences of his clairvoyant power, and clearly demonstrated his claim to being one of the greatest trance mediums. All expressed their very great pleasure in the evening's entertainment. On Sunday evening, the 19th, Mr. Fletcher interested his audience with his new lecture, entitled "Modern Jerusalem," which was greatly admired. The lecture was voted by all who heard it to be one of the most interesting of the series. Next Sunday evening Mr. Fletcher will give his lecture on "Wanderings in Egypt"—to begin at 7:30. Mr. Fletcher can be consulted every day at 94 Pembroke street, where all letters should be addressed. He will lecture in the Army and Navy Hall, Portland, the first two Sundays of January.—*Banner of Light*.

Mediums' Home Association Organized.

We, the subscribers, resident in the city of Cincinnati, county of Hamilton, State of Ohio, being desirous of becoming a body corporate, under the constitution and laws of the said State, for the purpose of providing and supporting a Home for Mediums, and not for profit, do hereby resolve ourselves, and our successors, into an organized association, as corporators under the constitution and laws of this State, as follows: 1. Name—Mediums' Home Association. 2. Location—Principal office, Cincinnati, Hamilton county, Ohio. 3. Purpose—Founding and supporting a Home for Mediums, in witness whereof, we have hereunto set our hands this tenth day of December, A. D., 1880. Annie C. Rall, Thomas P. Hughes, George Rall, Charles S. Kinsey, Benj. L. Fagin.

State of Ohio, Hamilton County, ss.

I, Samuel W. Rall, Clerk of the Court of Common Pleas, within and for said county of Hamilton, do hereby certify that A. D. Diserens, whose name is signed to the certificate hereto attached, was at the time of subscribing the same, a legally acting notary public in and for said county of Hamilton, duly commissioned and qualified, and that I am well acquainted with his hand writing, and believe his said signature to be genuine, and that he is authorized to take the depositions of witnesses, acknowledgments of deeds, etc. In testimony whereof, I have hereunto set my hand and affixed the seal of the said court at Cincinnati, this 11th day of December, A. D. 1880.

[Seal of Court Com. Pleas.] SAMUEL W. RALL, Clerk H. C. C. P. C.

By EMIL HOFFMAN, Deputy.

United States of America, Ohio, Office of the Secretary of State.

I, Milton Barnes, Secretary of State of the State of Ohio, do hereby certify that the foregoing is a true copy of the Certificate of Incorporation of the Mediums' Home Association, filed in this office on the 13th day of December, A. D. 1880, and recorded in Volume 20 of the Records of Incorporations. In testimony whereof, I have hereunto subscribed my name, and affixed the seal of the Secretary of State of Ohio, at Columbus, the 14th day of December, A. D. 1880.

[Seal of Secy of State.] MILTON BARNES, Secretary of State.

Organization.—At a meeting, held Nov. 15, 1880, in Cincinnati, O., the following organization was effected: President, Annie C. Rall; Vice-President, Thomas P. Hughes; Secretary, Charles S. Kinsey; Treasurer, Geo. Rall; Trustees, Benj. L. Fagin, Annie C. Rall, Chas. S. Kinsey, Geo. Rall, Thos. P. Hughes, and legal adviser, Judge A. G. Carter.

Object.—Our object is to build a Home for Mediums, and we earnestly desire and ask the co-operation of all Spiritualists and mediums in the United States, and elsewhere, in furthering this object, by subscription, donations or services.

Membership.—Any person can become a member of this association on the payment of \$1.

Bricks.—At the suggestion of Miss M. T. Shelhamer, we have prepared a brick card, which will be sent to any one desiring to buy a brick in the Mediums' Home. Ten cents or more will entitle each one to a card. When different parties send together, state the number of separate cards wanted.

Mr. Geo. Rall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty St., Cincinnati, O.

We, the undersigned, pledge ourselves to give the amount set opposite our names, towards founding a Home for worn out mediums, in Cincinnati, Ohio, when said amount pledged shall reach the sum of five thousand dollars.

Joseph Kinsey, Cincinnati, Ohio. 1:00

J. B. Campbell, M. D. V. D., Cincinnati, Ohio. 1:00

James A. Bliss, Philadelphia, Pa. 1:00

Phoebe Cross, New Lenox, Ill. 1:00

Mr. N. W. Brown, Nederland, Colo. 1:00

Mrs. N. W. Brown. 1:00

Mrs. Mary E. Williams, Nederland, Colo. 1:00

B. L. Fetherolf, Tamaqua, Pa. 1:00

B. L. Fetherolf, offer of professional services. 1:00

Mrs. William, Cincinnati, Ohio (paid). 1:00

Mr. R. C. Kerr, Augusta, Ga. (paid). 1:00

Mr. R. C. Kerr. 1:00

Miss M. T. Shelhamer, Boston Mass. (paid). 1:00

Robert Anderson. 1:00

John Winterburn, Cincinnati, O. (paid). 1:00

John Winterburn (when \$1,000 is subscribed). 50 00

A. V. Goodwin, Cave Springs, Mo. 1:00

Benefit Materializing Seance, given by Mr. and Mrs. Jas. A. Bliss, Sunday Evening, Oct. 17th, (Paid). 10 25

Thomas Atkinson, Oxford, Ind. (Paid). 1:00

C. B. Peckham, Newport, R. I. (Paid). 1:00

Mrs. A. G. Carter, Cincinnati, Ohio. 1:00

Dr. W. W. Camp, Laredo, Texas (Paid). 2:00

A. G. C. Cincinnati, Ohio (Paid). 1:00

George Rall. 1:00

Annie C. Rall. 1:00

Katie's offering. 1:00

Spirit Mary's offering, Cincinnati, Ohio (Paid). 1:00

Mrs. D. Danforth, Philadelphia, Pa. (paid). 5 00

Mary J. Bennett, Woodland, Yolo Co., Cal. (paid). 1:00

Mrs. R. H. Williams, Warrensville, Du Page Co., Ill. 5 00

Mary G. Edwards, Needham, Mass. (paid). 1:00

Wm. F. Scovell, Princeton, Wis. 1:00

Mr. Reeder, Philadelphia. 1:00

Capt. Ed. F. Roberts, New Brunswick, N. J. 10 00

C. E. Landon, Fairport, N. Y. 2:00

Mrs. Dr. J. A. Joscelyn, Santa Cruz, Cal. 5 00

Mr. J. C. Hunt, Somerville, Mass. 1:00

Jas. W. Beaumont, Cincinnati, O. 1:00

Mr. P. A. Cook, Redding, Cal. 1:00

A. Liberman, New Orleans, La. (paid). 1:00

Mrs. Lamotte. 1:00

Spirits: Otto, Carl and Emil, Cincinnati, O. (paid). 2 00

BLACKFOOT'S WORK.

REMARKABLE STATEMENT—SMALL-POX CURED.

Philadelphia, Pa., Dec. 27, 1880.

Friend Bliss:—The fore part of December I was taken with awful pain in my back and head, and having some of the magnetized paper, I put a sheet on my back, my body turned all dark purple, nearly black, and I desired on going to bed, that some spirit would inform me what ailed me, also what to do. About five o'clock in the morning I was awakened and saw a very large person at the foot of my bed, who whispered, "Small-pox; get more paper." When I got up I went to your office (as you will remember), and obtained several sheets of paper; also the instruction to break one sheet of the paper up in small pieces, and put it in a goblet of water and take a table-spoonful every hour. I did as directed, and the color rolled off from my body and I felt first rate, and beyond one or two little pimples it amounted to nothing; and I sincerely thank that had I acted as soon as taken, not a single pimple would have made its appearance, and I would advise all who may be attacked with the symptoms to immediately get some of the paper and follow these rules: put one sheet on the small of the back, one on the throat, and dissolve one in a glass of water, and take a tablespoonful every hour, which with a gargle, I think will settle any case of small-pox. With sincere thanks and best wishes for the continuance of the good work,

I remain your friend,

I. A. ABBOTT.

712 Franklin Street, City.

CURES A SCPTIC'S HEADACHE.

234 Shawmut Ave., Boston, Mass.

Jas. A. Bliss—Dear Sir:—Your magnetized paper arrived safely. I did not use it as I expected to myself, but gave it to a sceptic to cure a headache of the worst kind. Blackfoot or Red Cloud must have done their work effectually, for after one night's application the headache disappeared, and the person felt as "bright as a dollar" and has had no return of it since. The one who used the paper did not know what the paper was until a day after application, supposing it was some sort of "medicated paper," but was surprised at its wonderful effect. Yours fraternally,

H. F. CHURCH.

PHILADELPHIA SPIRITUAL MEETINGS.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, or by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

MRS. A. M. GEORGE,

Rooms 14 and 15, 114 Mass Ave.

Indianapolis, Ind.

A Chicago Medium's Generous Offer.

No. 7-Lafin St., cor of Madison St.

To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,

MRS. MARY E. WEEKS,

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps; they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair; state age and sex and leading symptoms.

Maquoketa, Iowa.] DR. A. D. DOB

A SPIRITUAL ENIGMA.

T. P. BOSTON.

"Twas a seed by the way side dropped;
By a child in its thoughtless glee;
It was small, but it clung to the earth,
And it grew to a beautiful tree.

"Twas hid in a forest of shade;
But its roots never needed the pall,
For its blossoms were fragrant and free,
And its fruit gave a healing for all.

"Twas a ripple sent bounding along,
By a pebble from a loved one's hand;
But it traversed the ocean of thought,
As it came from the summer-land.

"Twas a flash of the lightning of love,
From a thought of the Infinite mind,
Which rent the dark curtain, and gave
Us a glimpse of the glory behind.

"Twas a tap at the window below,
By the finger of Infinite love,
As a signal to open the blinds,
And welcome the light from above.

"Twas a click from the cable of Faith,
Which Hope had brought over the sea;
It was charged with good news for to-day,
Yet it reached to eternity.

"Twas a whispering zephyr of truth,
As soft as an angel's breath;
But it sped to the confines of earth,
Dethroning the image of death.

"Twas the key to loves of the past,
And the joys which the future will tell;
For it shattered the barriers to heaven,
And shook the foundation of hell.

"Twas a strange "Mene, Tekel, Upharsin,"
The problem for bigots to scan;
Yet 'tis plain, as 'tis welcome and good
To the spiritual wayfaring man.

WILLIAM E. COLEMAN'S "TRUE PHILOSOPHY OF EVIL SPIRITS AND OBSESSION" REVIEWED.

BY J. H. MENDENHALL.

"Come, let us reason together."—Isaiah.
"He who cannot reason is a fool—he who will not, is a
bigot; but he who can and will reason is a man."—Paine.
Editor of the R.-P. Journal.

In the Journal's issue of the 16th ult., there appears a three column article from the pen of Mr. Coleman, critical of some papers written by me and published, one in MIND AND MATTER, the other in a former number of the R.-P. Journal. I had hoped that the "True philosophy of evil spirits and obsession" had ere this become thoroughly understood by all candid, sensible Spiritualists, and the subject would give place for the promulgation of the brighter phases of Spiritualism; but it seems not to be so. My good Bro. C., to begin his arguments in defense of his hypothesis, informs us that he "has been a close student of spiritual phenomena for twenty-one years," and "has a familiar acquaintance with the entire literature bearing upon the modern phase of Spiritualism—a knowledge of the literature of the world of all times and ages, whether history, philosophy, science, theology, the classics, etc., bearing upon the subject of evil spirits and cognate topics;" that "for years he has made the question of obsession a careful study, and after a mature investigation and impartial consideration of the conflicting theories, thereupon, has adopted the views now held," etc., and declares that "the prevalent conceptions of spirits tempting people to commit murder or suicide, to burn barns or houses, to get drunk," etc., "are entirely devoid of truth, the idle chimeras of short-sighted investigators, and superficial thinkers."

Now, with the highest regard for the brother's many intellectual attainments in point of "history, philosophy, science," etc., allow me to say in kindliest feeling toward him, that it is not these I censure him for; I certainly admire the brother's vast store of intellectual wealth; but it is his ignorance of the philosophy—of some of those topics which forces me to become his disputant. I would not detract from his laurel-crowned brow a single gem, nor cast a shadow of gloom across the disc of his moral sky: I would that there were no need for those disquisitions among the co-laborers in the great science of life—immortality—Spiritualism—but that harmony everywhere prevailed. But the eternal truths of Spiritualism, it seems, are undergoing their fiery ordeal; they must be held forth in the shining light of their own immortal effulgence, as they are handed down to us, not by egotistical, fanciful dreamers and speculators, but by the great, profound, scholastic teachers from the spheres immortal. To receive and understand these truths, we must deal with facts, not as we would have them, but as we find them to be. As for myself, my pen shall never remain silent so long as I see men and women of talent—professed Spiritualists—teaching theories and hypotheses, diametrically opposed to those facts given down to us from the spirit spheres; witnessed daily and hourly in the phenomena, crowding themselves upon our every sense of recognition.

Obsession is one of those facts with which we have to deal, and though it be regarded as black as midnight, much truth is to be gained on the night side of life by studying its phases. The astronomer gets his profoundest lessons when the sunny side of day is obscured. The learned lexicographer, Mr. Webster, defines obsession thus: "The state of a person vexed or besieged by an evil spirit." Bro. C. denies there being any such state or condition, and complains of me for having charged him with being ignorant upon the question. Or, using his own language he says: "Mr. Mendenhall, in the first paragraph of his Journal article, affirms that I have 'Never witnessed nor learned anything of the facts of obsession,'" etc. I did not say so. What I said was this: "When will this brother learn that a single fact well demonstrated to sensible-minded people is far more patent in way of establishing science than a thousand denials by as many negationists, who never witnessed nor learned anything of the fact which they deny?" It is plain that Bro. C., styling himself one of that number, perhaps instinctively, properly placed himself on the list of the ignorant as touching the fact of obsession, as I shall show. He positively denies there being any such thing as that of obsession; and what, I ask him to state, has he ever witnessed or learned of a fact, the very existence of which he most emphatically denies? Had he admitted obsession to be a fact, then possibly he might have learned something concerning said fact; but as he wholly ignores its very entity, I now declare he has never learned one single truth of the fact of obsession.

Bro. C., in his train of arguments, says some very good things—truths—concerning Spiritualism, or life in the second sphere. As for instance, "I believe as all Spiritualists do—that each individual begins life in the spirit world just where he or she left off here, and that by gradual growth the evil and dross of our natures are purged away, and the spirit passes from circle to circle and from

sphere to sphere, as it is fitted so to do by effort, culture, progress.

"The lower circles of the second sphere are filled with low, undeveloped, evil (so-called) spirits." "The laws of the spirit world are universal; there are no exceptions." "No bolts, bars, walls or prisons," etc., there (in the second sphere). Grander truths than these never fell from human lips.

Let us now consider these truths expressed by Bro. C., one step further, that we may be able to form just and proper conclusions as regards results ultimate from them when practically applied. First, as to each individual beginning life in the spirit world just where he or she left off here, implies that they, each and all, carry with them into the second sphere all of their peculiar characteristics as parts and parcels of their very being. Now, it is a fact known to all, that drunkards, incendiaries, murderers, and all classes and grades of undeveloped persons pass from earth life into the spirit world: hence it is that, as Bro. C. remarks, "The lower circles are filled with them." "No bolts, bars, walls or prisons" there to prevent them from travel throughout the territory of the second sphere, or returning to earth at will, when conditions are favorable—the law of communication between earth and the spirit world is established—the mode of spirit control understood, magnetically, psychologically, and its phenomena practiced from the tiny rap up to the crowning art of form materialization. Secondly, the laws of the spirit world being universal—no exceptions—in other words, the laws that govern society life in the earth form govern society life in the second sphere; and as one of the eternal principles of law is freedom—the right of experience, without which, knowledge or progress could not obtain, but on the contrary, ignorance, slavery—the "sun of all villainy"—would reign supreme; why, it is plain that those laws are alike applicable to the evil and the good—the right of one being, the right of all—the right of liberty—experience, etc.

What, I ask, in the name of common sense, is there to hinder criminals in the second sphere from exercising their revengeful dispositions in preying upon the morals of society—committing their depredations in the way of vexing, besieging, and tormenting their victims of hate as when in bodily form? It is not the most natural, sensible conclusion that a candid thinker can arrive at? But the good Bro. C., in his flight on fancy's wing, tells us, these low villains, so to speak, these drunkards, incendiaries and murderers in spirit life, though our brothers they be, "are held in check by the psychological will of their appointed guardians in higher circles." A beautiful thought, to be sure! What a pity it is that those "appointed guardians" cannot or do not exert their will force so as to extend the "psychological" check-rein just one step lower down life's ladder that we poor sinners yet in the shell might be included in the number "held in check," and thus prevented from committing criminal deeds so common to our nature. We are told by wise spirits, that some of these very low, undeveloped spirits require ages to progress or grow out of their revengeful, degraded states. I would ask Bro. C. if he doesn't think it quite a task enjoined upon these "appointed guardians" to be thus compelled to exert ceaselessly for long centuries, a "psychological will," over those devils, sufficiently to hold them in "check." What think you, my brother? Would you fancy the office?

Such a charge forced upon any class of souls far outstrips in toil and drudgery, the deepest curse of African slavery—it is not in accord with the eternal principles of liberty. But again, the laws of the spirit world being universal, reaching from the grand center of infinite life to the circumference of all worlds; why Bro. C.'s mode of government, viz.: "Psychologically by appointed guardians," would necessarily have to extend all along the endless avenues of infinite space; each successive higher sphere holding in "check" the denizens of the sphere immediately below, until the supernal throne is reached. What a phalanx of souls engaged in the work of psychology! It is a wonder that the science of psychology is not better understood, since there would be no time or opportunity for the study of other sciences. We infer this, from the fact that the moment the "psychological will of the appointed guardians" would be broken by diverting thought, will, etc., to other studies, the whole compact of souls would fly at loose ends, and disorder and confusion reign supreme. Talk about "psychological will" being the preventative law to crime!

Nonsense—yes, worse, it is nonsense upon stilts. And yet it is Bro. C.'s argument, as the foregoing chain of reasoning shows, to prove that evil, undeveloped spirits do not obsess persons in the flesh. A dream more fanciful, wild and speculative never entered the brain of the heathen gods in their hours of devotion to the immortal "Alcyone."

But again, Bro. C. remarks: "Malignant, fiendish spirits wishing harm to mankind are not suffered to control mediums or communicate with earth." For proof of this assertion he refers me to Mr. A. J. Davis, and quotes, I suppose, what he deems substantial evidence from his (Davis') work, entitled "The Diakka." These "diakka" he describes in part as being "unwise, deceptive, unscientific spirits," who, says he, "are allowed to come to earth, control mediums, and even materialize."

I would ask Bro. C., or any candid Spiritualist to state the difference between a class of spirits who are unwise, deceptive, unscientific, i. e., devoid of conscience, and those wishing harm to mankind? What qualifications are more requisite to form the drunkard, the incendiary, and the murderer, than those of ignorance, deception and unscientificness? These characterize the "Diakka" in part, and Bro. C. says, they are allowed to "come to earth," etc. I fear the brother's "Psychological Will," or "Checking" reins, after all, are too elastic to be of good service. Bro. C. refers me also to the teachings of Mrs. M. King and Mr. W. J. Colville for additional proof, touching this subject. Well, what does Sister K. say on this point. In her reply in the R.-P. Journal, August 28th, 1880, to an article of mine, she remarks:

"Neither do I teach that undeveloped spirits do not interfere in the affairs of men in the flesh, but on the contrary maintain that the confusion of doctrines, the disorders that appear in Spiritualism are in a great measure due to the fact that such do thus interfere."

Bro. C. do you call that good proof in favor of your claims? Now to Bro. Colville's testimony. In answer to the question, "Are spirits free to come back to this earth when ever they choose, or are they obliged to go to higher authority for

permission?" The controlling spirit of Bro. Colville answers: "No spiritual manifestations can possibly take place without the sanction of a higher power, so of course no spirit could communicate with you if that higher intelligence chose to counteract his power."

What does this imp'y? Why, since the wise and the good, the unwise, deceptive and unconscious spirits are allowed to come to earth, control mediums and communicate; it is *prima facie* evidence, that the "higher intelligences" do not "choose to counteract the power" of the lower intelligences. They could not do so without violating "The universal laws of the spirit world" which accord equal rights to all. Think of a law of our land that would forbid a bad man or woman to communicate with the good. What would be their opportunities for progress? Bro. C. what proof do you find in Bro. Colville's testimony to establish your claims? But to account for the phenomena of obsession, Bro. C. tells us they are not the results of the action of evil spirits, but "mental delusions, monomanias, hallucinations and other chimerical operations of the mind," and further remarks, "I repeat that no spirit ever incited any one on earth to acts of crime, fraud or vice." Of this, he says he is as "Confident as he is that the sun rises and sets." Even so, brother. Astronomy teaches that the sun never "rises and sets." It only so appears; so it is with your views of the cause of obsession; they are only apparently true. I grant, my brother, that such abnormal conditions of mind, often occur from other causes than that of obsession, some of which you have truthfully stated, and that in their phenomenal phases they are very similar; but this is no evidence that they all have their origin in the same acting cause. As for instance, a man accidentally may fall and break his neck, or another may break it for him, in either case the phenomena resulting therefrom would be alike—death ensue—and yet the acting cause is found to exist in two distinct parties. So it is in case of persons acting under the influence of dementia, hallucination, obsession, etc. I will give you, my brother, a few cases for digestion. You will, I think, find them healthy, good food for logical thought.

Case No. 1. Some years ago when I was residing in a small village in the State of Illinois, I became intimately acquainted with a young man, quite mediumistic, intellectual, possessing a fine sense of virtue and morality—he detested intoxication from his very soul; and yet was fast approaching the estate of the set. One day, being perfectly sober, he entered the door of a dwelling occupied by a talented lady, well developed in her clairvoyant powers. Her very nature was shocked at a scene she beheld clairvoyantly, as he attempted to lift his foot into her room. Holding and controlling magnetically, his victim, was seen by the clairvoyant, the spirit of a drunken set endeavoring with all force to turn him in the direction of a whisky saloon near by, which had been his haunt during earth life. The young man on the other hand was to all appearance, striving as if for sweet life, to resist an unseen influence, of which he knew but little or nothing, yet had forced him often to sip from the cup of poison. I taught him the cause, and the law of self control, he believed, obeyed and was saved. Now my brother, if clairvoyance is worth anything at all, it proves in this single instance the fact of obsession, and that spritely incite persons in the flesh to drunkenness, you, my brother? Would you fancy the office?

Such a charge forced upon any class of souls far outstrips in toil and drudgery, the deepest curse of African slavery—it is not in accord with the eternal principles of liberty. But again, the laws of the spirit world being universal, reaching from the grand center of infinite life to the circumference of all worlds; why Bro. C.'s mode of government, viz.: "Psychologically by appointed guardians," would necessarily have to extend all along the endless avenues of infinite space; each successive higher sphere holding in "check" the denizens of the sphere immediately below, until the supernal throne is reached. What a phalanx of souls engaged in the work of psychology! It is a wonder that the science of psychology is not better understood, since there would be no time or opportunity for the study of other sciences. We infer this, from the fact that the moment the "psychological will of the appointed guardians" would be broken by diverting thought, will, etc., to other studies, the whole compact of souls would fly at loose ends, and disorder and confusion reign supreme. Talk about "psychological will" being the preventative law to crime!

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Authority and Verity.

BY JOHN H. P. GUILD.

Belief is the child of idle ignorance. Men who do not know, and do not know how to know, want to believe, and want something to believe. The ignorant depend upon authority for belief, and authority depends upon ignorance for support. To disclaim ability to know, is to admit an incapacity to determine what is good authority. The true believer invalidates his own reason, and then appeals to reason to substantiate his authority. Authority makes a man believe he is a fool, and then fools him at his leisure. Belief thinks itself the wiser the more it is deceived, and magnifies its office the greater the absurdity of its subject. Authority shuts up the avenues of knowledge, denying experiment and logic, and pretends to do impossibilities in testimony of its lies.

In view of these plain statements, there is no ground why Spiritualists, of all other persons should resort to contradictory records, and assume the name of uncertain characters. Jew and Christian fable is bad enough when believed by Christian and Jew, but when it is used to adulterate the philosophy of the observing and thinking men of to-day, it becomes intolerable.

This is a scientific age, and Spiritualists are an investigating class, and should be done with teaching, superstition and authority; and give allegiance only to the knowable and known. Truth is its own witness. What is wanted is fact—not faith—knowledge not fiction—verity not authority. The business of the true Spiritualist is not with infallible bibles—infallible churches—not yet with infallible spirits—but with realities as presented to their own consciousness. If the right cannot thus be found, it cannot be found at all. If it is not right to use our own senses to inform our own minds, and to act and speak as thus convinced, there is no right. There should be no more dictation by the disembodied spirits than by those in the form. Indeed, it is from this celestial interference or false claims to credence, that religious tyranny was first imposed, and continues to flourish; and if modern mediumship has no better function than to re-invoke mankind in the meshes of heavenly despotism, Saul's decree about the witches should in the name of liberty be put in execution. But this is not their vocation. The mission of Spiritualism is to free the mind from the compress of ecclesiasticism and develop the complete individuality.

Knowledge must come to each man through himself. All that any other can do, is to put him in the track of reaching it. That which we do not know we are not bound to obey. That which cannot substantiate itself is entitled to no respect. That which is worthy of reverence demands no servility; and any intelligent power sublime enough to be worshipped would refuse it if offered. As light annihilates the darkness, so truth kills the divinities; as logic deduces conclusions, so superstition loses its hold on credulity; and all the false religions, including Judaism, and Christianity, vanish like fog in sunshine. Jesus was a sore head Jew executed for treason. He uttered a few floating platitudes and many more grotesque fantasies, and his followers have tried to deify him, and glorify themselves by damning all those who know and did better.

Christian authority has denied every scientific discovery and invention of genius—down to the telegraph and sewing machine—has made war against people minding their own affairs in their own countries, enslaved and ravished people by biblical sanction and priestly pleading; and instead of ennobling women as it claims, it has refused them the right granted them in other conditions of society. For truth as it is useful to humanity, the free-thinking Spiritualist is all fealty; he does not make his bread and butter by it—lucky if he get bread unbuttered—he does not make the mistake of Jesus and the Puritans of setting himself up for authority, but for all such false pretensions he has only execration; and for the dupes of priesthood, to pity he adds help.

Letter from Springfield, Mass.—C. P. Longley, the Gifted Inspired Bard, &c.

SPRINGFIELD, Dec. 25, 1880.

To the Editor of Mind and Matter:

Spiritualism in this vicinity would appear to be at a low ebb if it were not for the private work going on under the current aroused by the Bowles pamphlet, which is being generally read by all classes of thinkers. The Star Publication Company will soon issue the songs of C. P. Longley, whose fine rendering of "Over the River" is a pledge of the popularity of the composer. Mr. Longley is a musical medium of a high degree of excellence, and for years has been accumulating songs of a spiritual significance, which, when generally sung, will do much to banish the dismal gloom that surrounds death in many minds. Ignoring the theological dogmas of the Sankey hymns he gives us pure spirituality in chaste language and beautiful melody. The titles to the different pieces are themselves strikingly suggestive of the ideas embodied: "I am going to my home," "Love's golden chain," "Our beautiful home over there," "We will all meet again in the morning land," "In heaven we'll know our own," "The city just over the hill," "Weary, so weary of waiting," "The white immortal shore," "I sing of a city whose white walls gleam," "What shall be my angel name," "Welcome, bright spirit," "Who will greet me first in heaven," and many others. To those who have heard these songs as given by him at the Lake Pleasant camp meeting and other places, no words need be said in their praise. They will be issued in small sheet form, at a cheap price, and will be specially arranged for all classes of singers so that all can buy them. The music is steadily coming to him from week to week and the supply seems to be literally inexhaustible. Those who have listened to the doleful strains of orthodox music will be delighted to know that we are likely to have a collection of spiritual music worthy of the name, that is simple and melodious and can be sung without difficulty by the amateur as well as the expert. There are some fine writings coming from the scientific band that will be placed in print in due season. There is no question but the great silent forces of spirit life are at work as hard as ever and giving as good results as in former days, and if the time ever comes when people can understand the reality of the unseen powers shadowing the inhabitants of earth, it will be seen that the pioneers of spiritual truth are the great benefactors of this age. Jay Chapel is in the city and meets a warm welcome from his old friends. T. C. B.

Unionport, Indiana. J. H. MENDENHALL.